



*Nihit Hahoodzodóó --
Dííjįdi dóó Adáádáá'*

Naaltsoos Naakí Góne' Yits'íligíí



*Our Community --
Today and Yesterday*

Book Two



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DÍÍJÍIDI DÓÓ ADÁÁDÁÁ'*

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T'ÁÁLÁ'Í GÓNE' DAH SHIJAA'ÍGÍÍ

Nihil Hahoodzodóó Baa Hane'

Nihil hahoodzodóó doo t'áá áhoot'éhígi áhoot'ée da nít'ée' Łah doo ólta' sinil da nít'ée. Chidída ádaadin nít'ée'. Atiin da doo dahashdléezh da nít'ée'. Naalyéhé bá hooghan da ádaadin nít'ée'. Bii' álahná'ádleehe nidi ádaadin nít'ée.'



CHAPTER ONE

The Story of Our Community

Our community has not always been the way it is now. Once, there was no school here. There were no cars or pickup trucks. There were no paved roads. There was no trading post or store. There was no chapter house.

Nídi diné kóó kéedahat'íí nít'ée'. T'áá bí bina'nítin dahólóogo. Ljí' yee bigáál nideilt'ígo, chidí bitun doo daha'niígóó. T'áá bí dóó al'aa ana'í yil athaa nida'iilnuihgo ch'iyáán dóó éé' biniiyé.



And yet, people lived here. They had ways to teach without a school. They traveled on horseback, and did not need roads. They raised their own food

Díí naaltsoos nihíł hahoodzodóó baa hane'ígíí yaa halne'. Alk'idáá' kóp ádahoot'éhéé yaa halne', t'ahdoo naalyéhé bá hooghan dóó chidí dóó óta' dahaleehdą́.

Díí hané naaltsoos biyi'ígíí hastóí dóó sáanii yaa nidahasne'. La' t'ahdoo naalyéhé bá hooghan áhálnééhdą́' nidabi'diizhchí. La' ts'ídá altsé Tséch'ízhídi chidí yíłwodígíí dayiiltsá. La' Dził Yíjiin bighą́ gódei atiin áhálnéehgo atah yinidaashnish.

Díí hane' dayisiilts'ą́ dóó dayíniilts'go binahjí' nihíł hahoodzodóó hayit'éego shíí dííjį́di áhoot'éhígí áhoot'é hazlį́', éí bee nihíł bééhodoozį́.

This book tells the story of our community. It tells what our community was like many years ago. It tells about a time when there were no trading posts, cars or schools.

The stories in this book were told by our elders. Some of the people who told stories were born before the trading post was built. Some saw the first car drive into Rough Rock. Some helped to build the first road to the top of Black Mesa.

These stories teach us about our community. They teach us how our community came to be what it is today.

SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjí (Navajo):

1. nákéé' náháne'
2. Dinéjí í'ool'į́ł
3. ch'aa na'adá
4. hane'
5. álahjí'

Bilagáanají (English):

1. history
2. culture
3. travel
4. story
5. always

NAAKÍ GÓNE' DÁH SHIJAA'ÍGÍÍ

T'óó Báhádzoo Nidahastáá dóó Yidzaaz

La'í náahai yéedáá' hahodíneestáá dóó yas yitsoh. T'áa nahaltingo yidaan — níłtsá bí'áád dóó níłtsá biká' nida'ajoolgo. Yas t'ahdii nitsaago ch'ínidaan.

Nahaltingo dáda'deestf'ínee hada'dée'bíjd. Tséda'adziz goyaa da tó hadéébjid. Tó doo bídin hóyee' da hazl'í'. Diné doo tó nízaadéé' nidayiyeeh da hazl'í'. Tó dah naayínígíí nidi doo baa ayodahoolnigóó ch'ídao'í, diné deidláá dóó yee ch'iyáán ádeil'í.



CHAPTER TWO

It Rained and Snowed Alot

Many years ago, it rained and snowed a lot. Rain came down all through the spring months. There was plenty of female and male rain. In the winter, the ground was covered with snow until spring came again.

The rain filled ponds and dams to the top. Puddles of rain water formed in holes in rocks. There was plenty of water for animals and people. People did not need to haul water from far away. When they found water in a puddle, they did not worry if it was safe to drink. The people used it for cooking and drinking.

Nidahastánée dóó daadzaazéé ch'il bee nidahasdlíí' dóó tsin adaaz'áhígíí náadahdinéesá dóó nanise' altah áát'eelii nínáadahasdlíí'. **Díwózhiilbái** da deiyíl'á silíí'. Díwózhiilbái doo ts'ah ádaat'éhígíí tsin íí'éi nahalingo háadi shíí dah dadiniisá. Asdzí biláahdi ádanílnééz daazlíí'. Díwózhiilbái biyaadéé' éi t'oh háájéé', líí' bíbíí biigihahdi ádaníltso daazlíí'.

The rain and snow made the grass, trees and other plants grow very tall. The land was covered with grey bushes called **chamisa**. The chamisa grew in groves, like trees. They were taller than a person's head. Grass grew as high as a horse's belly.





Díwózhii dóo chá'ot dayílk'idgóó adahaas'á siljí'. Aak'eego neeshch'íí' da nídahasdíí'. Azis bíjichíí'í bii' hadadéélbjídgo naalyéhé bá hooghangóó kiji daheesgi.

Greasewood and pinyon trees covered the hills. In the fall, the pinyon trees were ripe with many nuts.

The people used to sweep the nuts from under the trees. They filled big grain sacks with the pinyon nuts. They took them to the trading post.

Nidi nanise' t'óó ahayóí náhásdlíí'ígíí lahda doo yá'át'éeh da nít'ée'.
Diné nida'nílkadgo ma'ii ákóó naagháago doo dayoo'íi da nít'ée'. Ma'ii dibé
yitah nálwo'go t'óh yiyi' nanit'in leh. T'áá ákóó dibé yini'ííhgo neiltseed leh.
Ako diné doo yaa ákodańín da leh.

But sometimes all the vegetation and green grass was not good.
When the people were herding their sheep, they could not see coyote
coming. Coyote sneaked into the herd, and hid in the tall grass. He stole the
sheep and killed them right there. The people did not even see him.



SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. tó naazyį
2. naagé
3. libá
4. díwózhiitbái
5. díwózhiishzhiin
6. bikésti'
7. neest'á
8. nidanit'in

Bilagáanajį (English):

1. puddle
 2. haul
 3. grey
 4. chamisa
 5. greasewood
 6. cover
 7. ripe
 8. hide (hid)
-

TÁÁ GÓNE' DAH SHIJAA'ÍGÍÍ

Kéyah Baa Hane'

Tsé Dáádilkał

Sáanii dóó hastóí Tséchi'ízhí binaagóó dahodiyingo nahaz'áágóó yaa dahalne' leh. Dził bilátałhdi tsé léi' dáádilkał nahalin, Tsé Dáádilkał deilniigo yaa dahalne'. Tsé Dáádilkał éi Ts'éch'ízhí bideijigo áhoolyé.



CHAPTER THREE

Stories About the Land

The Doorway

Our elders tell many stories of special places near Rough Rock. One story tells of a sacred doorway near the top of Black Mesa. This doorway is just above Rough Rock.

Tsé Dáádílkal bikáa'gı tsé baa ahoodzǎ. Ákwii naaldlooshii altah áát'eelii nidabizkéé' — shash dóó náshdóítsoh ádaat'éhígíí nidabizkéé'.

Biyaagi éí tsénihoodzǎ, diné ákóne' ana'i yits'aa nínádadit'ííh nit'éé' alk'idǎǎ'. Sáanii dóó hastóí ádaanii leh, t'ahdii ts'ilii naha'in yits'a' leh ákwii. T'ahdii leeshch'íih dóó t'eesh kp'k'ehgóó naazhjaá'.

Tsé Dáádílkal bikáa'gı K'os áłts'ísigo dah na'ajoolgo éí ts'ídá łą'í nahodooltįįgo yaa halne'go át'įį leh. Díįįjidi t'ahdii t'áá ákót'é.

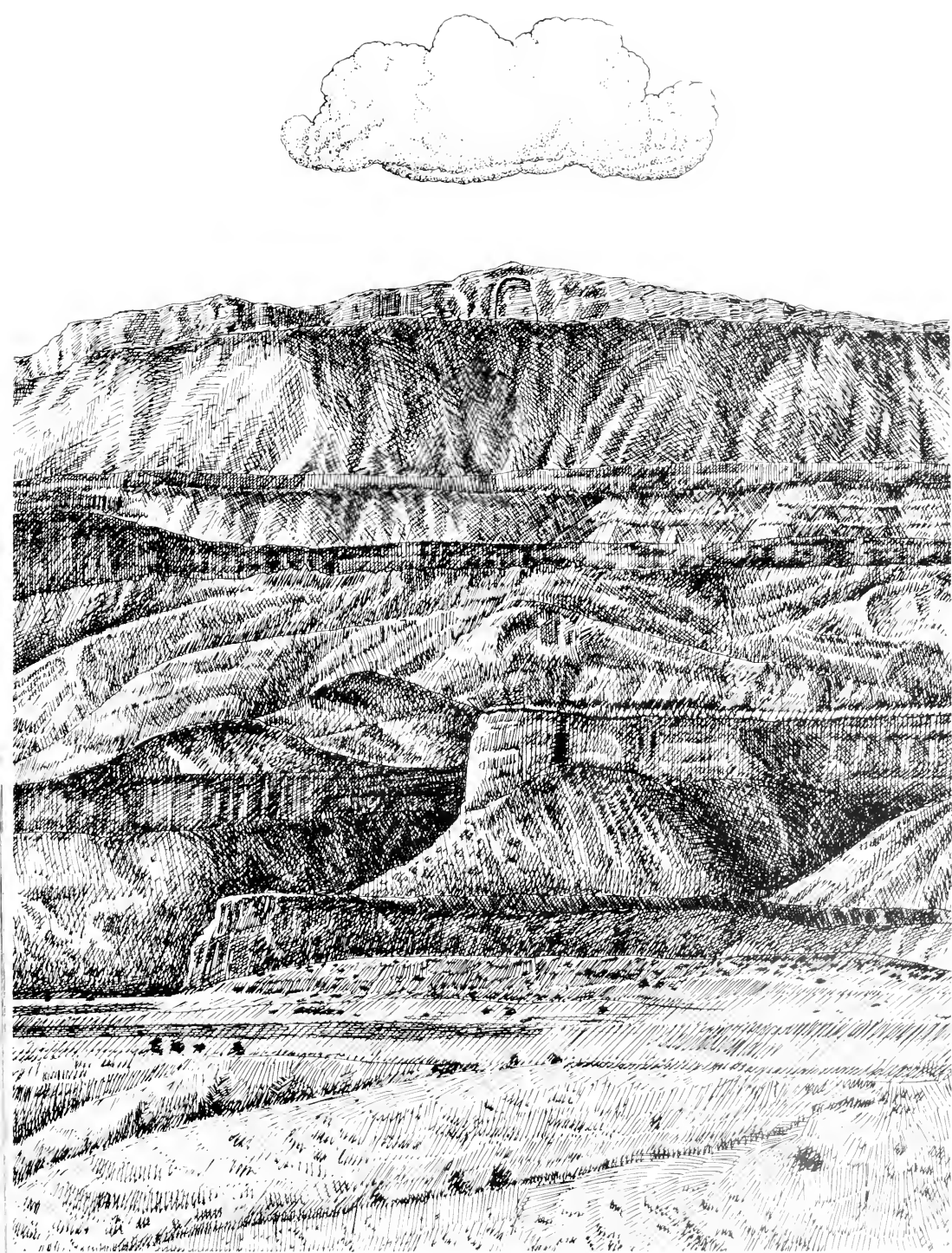
Díí biniinaa Tsé Dáádílkalgi hodiyingo haz'ǎ ha'ní. Eí ąąągo hazhó'ó bich'ąąh baa ádaholyǎ dóó t'ádoo áąjį' na'adáhi ádahwíínóhsin danihi'di'ní.

There is a hole above the doorway. There are many animal tracks there. There are tracks of bear and mountain lion.

Below this is a hole. There, people once hid from enemies. Our elders say you can still hear chihuahua dogs barking there. You can find old ashes and coals of campfires built many, many years ago.

When people saw a single cloud above the doorway, this meant there would be much rain. This is true even today.

For all these reasons, the doorway is thought to be a sacred place. We are told to protect it, and not to go there.



T'iisbái Sikaad

Tsé Dáádíłkał bidejigo, Dził Yíjín bighá'á'di áldó' lahgo hodiyingo nááhást'á. Ákwii éí T'iisbái Sikaad hoolyé. Ákóp t'iisbái yíl'áhígíí biniinaa ákóhoolyé.

T'iisbái Sikaadi tó háálinígíí éí ts'ídá doo ádjíh da. Tó háálinígíí bee ní'góó hashzhoh. Tl'oh nitsxaago yíl'áago ayósin.

Alk'idáá' danihicheii yéé dóó danihimásání yéé yik'idaneeztáá'. T'áá áko dibé dóó tl'ízi ch'il yidootchoshígíí la' doo bídin hóyéé' da lá daniizjį́'. Ayóo hodootł'izh dóó honeezk'ází. Naaldlooshi tó yá'át'éehii deidláa dooleelígíí áldo doo bídin hóyéé' da lá La' danihicheii yéé dóó danihimásání yéé t'áá ákóp nídaaazná dóó bighan ádahoolaa.

Lahda ayóo deesdoigo, Ts'éch'ízhídi doo nahatlingóó éí doodago tó ádaadjihgo ní'góó altsxo náháłtsihgo teezh nikida'diijoł.

Dłigi áhootł'ijhgo diné T'iisbái Sikaadgóó ádahanééh. Áadi diné dóó bilįį' tó báhółoo łeh. Naaldlooshi da tl'oh bá hólóo łeh.

Diné T'iisbái Sikaadi tó háálinígíí nídaakahgo nítšá yíká sodadilzin łeh nit'éé. Ákwii áldó' haataalii nítšá yíká ninádahataah nít'éé'.

Aspen Grove

Above the doorway, on Black Mesa, there is another sacred place. This place is called Aspen Grove. It is called this because of the many aspen trees there.

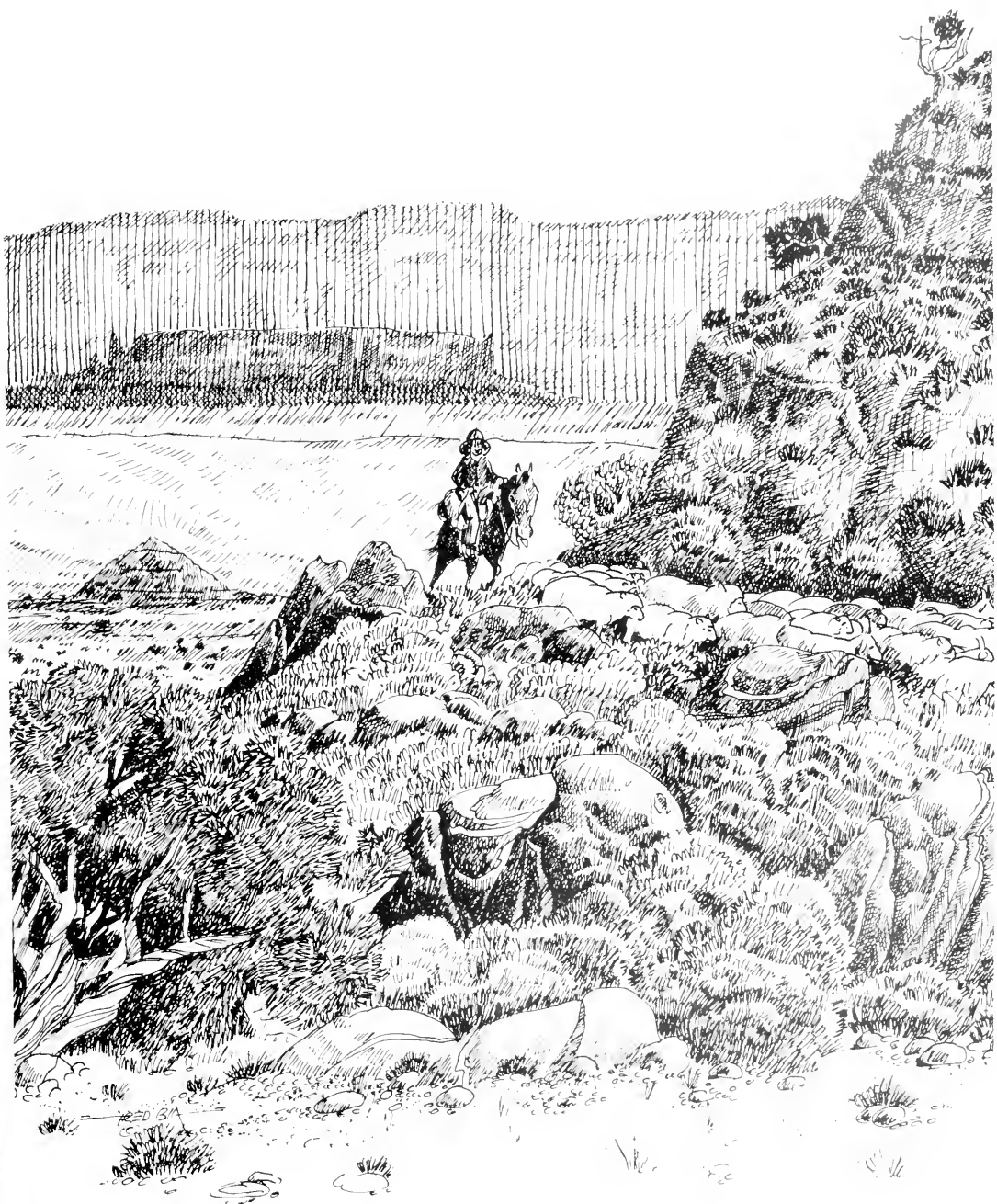
There is a spring at Aspen Grove that never runs dry. The spring waters the land. It makes grass grow tall and green.

Long ago, our grandmothers and grandfathers saw this place. They knew it would be good grazing land for sheep and goats. The land was cool and green. There was plenty of fresh water and grass for livestock. Some of our grandparents made their homes there.

Sometimes, when it was very hot, there was no rain or water at Rough Rock. The land became dry and dusty.

At these times, the people moved to Aspen Grove. There, they had water for their families and their livestock. The grass was green and lush for the livestock.

It is said that people went to Aspen Grove, where the spring always flowed. They went there to pray for rain. Medicine men held ceremonies there for rain.



Alk'idą́ Diné ałą́ ana'í t'áadoo át'éhgóó yíl kéédat'íí nít'éé' daanligo hastóí dóó sáanii yaa dahalne'.

Diné al'aa ana'í yíl atch'odao'níigo. Atsj' dóó naadą́ dóó t'áa ha'át'ihíí da alhaa nidayiilniihgo.

Nidi náás hodeeshzhiizhgo la' al'aa ana'í Diné doo yíl atch'odao'níí da daazl'íí. Alhaatjijh nídaabahgo yee alhaa nídiikai.

Diné nidaabaahígíí t'áa la' yíl dabighanígíí dóó bikéyah yich'ááh nidaabaahgo. Dibé dóó l'íí' aldó' alheideinit'jijh biniiyé.

Ana'í la', Nóoda'í, náhookosjigo kéédahat'íí nít'éé'. Lah l'íí' yee diné yitah níná. Tséch'ízhigi diné yaatjijh daazbaa'.

Our elders tell another story about Aspen Grove.

The Navajos have always lived in this country with many other Indian tribes.

The people made friends with some tribes. They traded mutton for corn and other goods.

But with some tribes, the people became enemies. They fought wars.

They fought to protect their land and families. They fought to capture horses and sheep.

One tribe is the Utes. The Utes live to the north. Long ago, Ute warriors rode to Navajoland on horseback. They attacked the people's camps at Rough Rock and other places.



Diné t'óó tsidadoolyiz. Doo nidi ana hodooleelígíí yiniyé hasht'e' ádadólzín da nít'ée'. Hastóí dóó sánii áłchíní dóó sánii dóó hastóí náás daazlǫ́'ígíí tsxǫ́łgo alha'ádayiilaa. Áádóó T'íisbái Sikaadgóó dahdadíniicháá.

Áádi tsinyi'di t'óó átsééd bighan ádahoolaa. Tsin bee doo daat'íigóó dabighan nít'ée'. Nóoda'í t'áadoo diné nidanit'inígíí yik'í daneeztáa' da. Diné t'áadoo at'ehégóó dabighan nít'ée'.

Áádóó Nóoda'í náhookosjigo dah nídii'ná.

The people were surprised. They were not ready to fight. Men and women gathered their children and elderly relatives. They fled to Aspen Grove.

There, the people made small camps under the trees. The trees hid their camps. The Ute warriors could not see the people hiding. They were safe.

After awhile, the warriors returned to the north.



Nihicheii dóó nihimásání yéé ana'í yik'ee nidanidzoodgoo T'isbái Sikaadgóó anídahinichééh nít'ée'. Áadi tó dóó ch'il diné dóó bilj'í' bá hólópggo kéédahat'j'í nít'ée'.

Díí biniinaa T'isbái Sikaad t'aa sahdii áhoot'éego baa nitsíikees, dííjjídi nidi t'áá ákót'é. Dził Yíjiin bitsííjdóó T'isbái Sikaadgóó Kí'itiin.

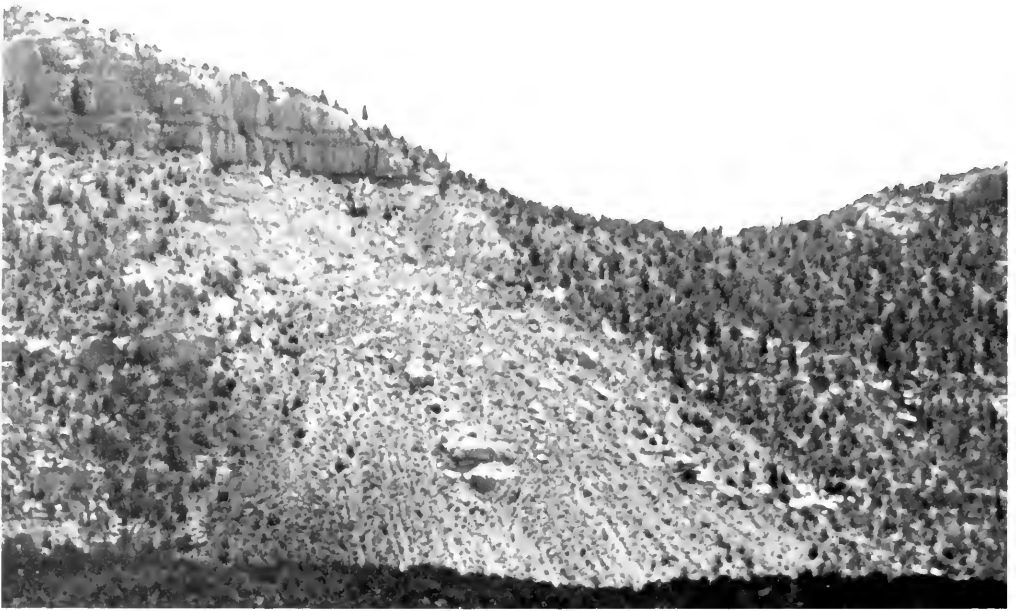
Aspen Grove gave our ancestors a place to hide from enemies. It gave grass and water so the people and their livestock survived and grew.

For these reasons, we think of Aspen Grove as a special place, even today. There is still a trail below Black Mesa that goes to this place.

Hodéezhoozh

Dził Yíjín gódei jidééz'íjgo Tséchí'ízhí bideijígo hodéezhoozhígíí ayóo yít'í. Sáanii dóo hastóí díí hane' bidiit'í'ígíí aldó' yaa dahalne' leh.

Neesnádiin dóo bi'aan díkwíishíí náahai yéedáá' hodéezhoozh. Diné t'ahdii doo bilagáana ía' dayiitséhéedáá'. Naalyéhe bá hooghan dóo naalyéhe yá sídáhí t'ahdoo nihitah haleehdáá'. Ótta' aldó' t'ahdoo dahaleehgóó. Diné t'áadaazáadi dabita'go kéedaht'íí nít'éé'. Líí' t'éiyá yee altah nidadikah. Diné hootaadaakaigo ayóo bíl yá'adaat'ééh nít'éé' íídáá'. Ayóo ahílká'anídaajah nít'éé aldó' íídáá'.



The Rock Slide

If you look up at Black Mesa you will see a rock slide. The rock slide is just behind the school. Our elders tell a story about this place, too.

Over one hundred years ago, the rocks began to slide. This was before the people had seen many white men. There were no traders. There were no schools. People lived in small camps. Their camps were far apart. The people traveled on horseback to visit each other. They liked to visit each other. They were always ready to help their neighbors and relatives.

Lah Dzit Yíjín gódei dajidéez'íí' nít'ée' Dzit Yíjín bikáá'dóó leezh ha'íjool. Lid nahalingo ní'díjool.

Wónáásdóó leezh nizaadgóó deigo da'íjool. T'óó báhadzígi íits'a'go tsé nááldááz, doo deeghánigóó adahwisiists'áá'. Áádóó tsé t'áá nahazhóoshgo díí' yiská.

Haaláyit'éego ákódzaa lá danízingo diné yaa dabíni' daazliíí'.

One day, some people looked up to the mesa. They saw a bit of dust rising from the top of the mesa. It looked like a smoke signal.

The dust rose higher. A loud rumbling sound was heard for many miles. Rocks tumbled down the side of Black Mesa for four days.

The people wondered and worried what this meant.



Díí yiskáá dóó bikíí' doo list's'á'í da. Tsé doo nahazhóosh da silíí', nidi hodézhoozhígíí t'áá bik'eh silíí' dzil bąąhdóó. Ákohoodzaa dóó bik'íí' hataalii t'áadoo hodina' doo yá'át'ééhgóó hodidoogáál dadíiniid.

Áádóó t'áadoo nizaad nihoolzhiíshí nidahizhdíniidzood. Diné Wáashidoon bisiláaltsooí yil da'ahóbáahgo yaa nídiikai. Níléí nizaadgóó doohnéél daanfigo siláaltsooí. Hwééldi hoolyéedi siláaltsooí dah yinéél, akóó doohnéél dahalnídigo. Nihighan dóó nihidáda'ak'eh doo nihilíí' éí bini'dii t'áá akóogo akóó doohnéél daho'doo'niid.

Diné t'óó daacha. Dah dadidoonééligíí doo ádeinízin da.

Hwééldi hoolyéedi díí' bvee nídááhai. Dichin yik'ee kéedahat'íí nít'éé' áadi. Ayóo ní'góó hazgango biniinaa nadáá' k'éédeididlééh nidi doo díniséé da. Diné t'óó ahayóí áadi biighahí yik'ee ádaadin.

Aádóó diné ádeiniizíí', hodézhoozh yéé t'áadoo le'é doo yá'át'éehii yaa halne' nít'éé' la. Lahgo áhodooniilgo diné be'iina' yeidínóot'ííligíí shíí yaa halne'go át'í.

After the fourth day, there was silence again on the mountainside. The rocks stopped falling. But they left a V-shaped mark on the side of the mesa. When this happened, medicine men said there would soon be trouble.

Soon, the people were told to leave their camps. Soldiers from the United States Army were at war with some Navajos. The soldiers said all Navajos must move far away. They must move to an army fort at Fort Sumner, New Mexico.

The people were told to leave their homes, their farms, and their livestock.

The people shed tears. They did not want to leave.

They were told to stay at Fort Sumner for four years. They were hungry there. Corn would not grow in the dry soil. Many people became sick and died.

Then the people knew that the rock slide had been a warning. It was a warning that something would happen to change their lives.



Hoojoo bá'igo índa siláoldtsooí dóó Diné naaltsoos bee áda nihodiit'aahii yee athada'deest'á. **Naaltsoos sání** deilní dííjjídi. Áádóó diné hwééldidégé' bée'ílní'.

La' diné Tséch'ízhígi nináhaaskai. Bighan ninádayiis'ní. Nídi Hwéédigóó tádadookai yéé t'ahdii yik'ee nídaachahgo hoolzhiizh. Bik'éei t'áa áadi ádaadin yéé aldó' yaa a daachago.

Hodeezhoozhgo kóhodooníílgíí t'áa bitséidi yaa hoolne'ígíí bit béeedahózin. Éi ba'go ákwii hodiyingo baa nitsáhákees, dííjjídi t'ahdii t'áa ákót'éego hoolzhish.

Finally, the Navajos and soldiers made peace. They signed a **treaty**. The treaty said the Navajos and soldiers would not fight.

The people were allowed to leave the army fort. Some people came back to Rough Rock. They built new homes here. But they still shed tears to think of their life at Fort Sumner. They cried for their relatives who died there.

They knew the rock slide had been a warning of this. For this reason, people say the rock slide is a sacred place, even today.



Hane' Bee'ihoo'aah

Kéyah bikáá' kééhwiit'ínígíí t'óó ahayóí hane' bidadiit'i'go át'é. Alk'idáá' ádahóót'íídi yéé bidadiit'i'go yaa dahalne'. Éí binahjí' ániit'éé dóó nihikéyah át'éí baa ákoniidzin dííjíídi.

Hane' aldó' binahjí' haadéé' shíí hwisiidlíí'ígíí nihit bééhózin, dóó haashjí' yit'éego nihicheii dóó nihimásání yéé kéédahat'íí nít'éé', éí yee nihit dahalne'. Sáanii dóó hastóí ádaaniigo éí díí hane' nihit bééhózingo binahjí' nihidziit dooleet daaní.

Alk'idáá' dahane'ígíí nihit bééhózingo binahjí' nihit haahoodzodóó náásgóó ádahwiit'áál dooleet.

How Stories Help Us

The land we live on has many stories. The stories tell us about things that happened long ago. These things make us, and our community, what we are today.

The stories tell us where we came from, and how our ancestors lived on the land. Our elders tell us that by knowing these stories, we will have strength.

The stories from the past help us solve problems today. They help us plan for the future. They help our community.

SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. Tsé Dáádílkał
2. anaa'
3. ts'ílii
4. t'áásáhí
5. diyin, hodiyyin
6. t'íistlibái
7. ana
8. yisnááh
9. naabaahii
10. t'áá hoohání
11. hodézhoozh (beezhoozh)
12. neeznádiin
13. bee ééhózinígíí
14. diists'áą
15. siláoltsooí
16. Hwééldi
17. naaltsoos sání
18. náasdi
19. dziil

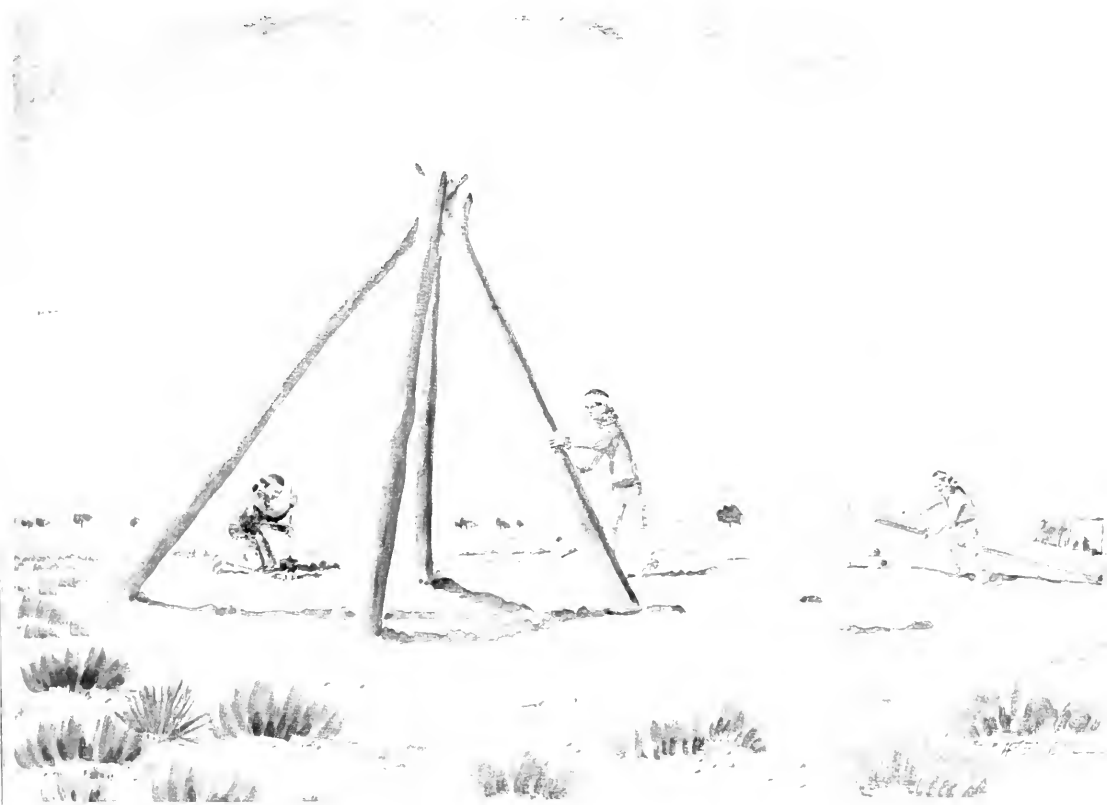
Bilagáanajį (English):

1. doorway
 2. enemy
 3. chihuahua dog
 4. single
 5. sacred
 6. aspen
 7. tribe
 8. war
 9. capture
 10. warning
 11. slide
 12. hundred
 13. signal
 14. rumbling
 15. soldier
 16. Fort Sumner
 17. treaty
 18. future
 19. strength
-

DÍÍ' GÓNE' DAH SHIJAA'ÍGÍÍ

Diné Ák'inidaaldzil

Diné Hwééldidéé' nináhaaskaigo, bighan ninádayiis'níl. Hwe'iina' lahgo át'éego háádajiist'i.



CHAPTER FOUR

How People Met Their Needs

When the people came back from Fort Sumner, they had to build new homes. They had to start a new life. The people needed shelter, food and clothing.

Kót'éego Éí Diné Hooghan Adeiléeḥ dóó Kéyah Choidaayool'íí Nit'éeé

Ííḍḍá' k'éédazhdiłéehgo dóó nidajilzheehgo dóó naaldlooshii nadazhnitt'á'go bits'áḍdóó ch'iyáán nichídajiyoolt'eeh nít'éeé'. T'áá hó hach'iyá' hádajit'íí nit'éeé', naalyéhé bá hooghan éí ádaadin ííḍḍá'.

How People Built Hogans and Used the Land

The people's shelter was the forked stick hogan. Most families lived in one hogan. They did not stay in one hogan all year. They moved their sheep to better grass. Then they built a new hogan. There was grass everywhere. If the grazing grass went down in one place, the people moved. They went where there was more grass. People were allowed to use the land this way. No one said, "Your sheep cannot graze here. This is my land." Everyone shared the land.



Diné Eí Kót'eeego Ch'iyáán dóo Eé' Bee Dahazlį́

Diné eí dá'ák'eh dóo nidaalzheeh dóo bilį́' dahólógo eí bich'iyá' danilį́ nít'ée'. T'aabi bich'iyá' hadeitalá nít'ée'. Naalyéhé bá hooghan eí ádaadin nít'ée' íídą́'.

T'áadoo hodina'í t'áa altsxogo dáa'ak'eh hazlį́' — Tséch'ízhigi dóo Dá'ák'ehalánigi dóo t'áa níléi Bis Doot'ízh Dee'áhį́' nináhoneel'ą́go. Shį́go diné bidáda'ak'ehgi nidahanéeh leh. Nanise' t'óo ahayóí altah áat'eelgo kéedeididlééh — naadą́' dóo naa'olí dóo naayízí dóo ch'ééh jiyáán dóo ta'neesk'ání da ádaat'ei.

Íídą́ diné chidí naa'na'í dóo bee nihwiildlaadi bee ádaadin. Gish t'éiyá yee k'ééda'didlééh. T'óo báhádzoo naanish ákót'eeego. T'áa nízadgóo gish yee hadahago' dóo ákóyaa nanise' bilástsii' adeijaahgo k'ida'dile' leh. Nidí'nóolyeshígí eí doo ayóo bą́h yíní da, háálá álahį́' nidahattingo biniinaa.

Aak'ee haleehgo da'nit'į́h. Neest'ą́ ahanidahajáahgo baa ní'diidah. Diné naadą́ dóo ch'ééh jiyáán dóo naayízí dóo naa'olí ádaat'ei k'ideideezláhę́ alhanidayiijáah leh.

How People Got Their Food and Clothing

People got their food by farming, hunting, and raising livestock. They had to find their own food. There were no stores.

Soon, there were farms all over the land. There were farms at Rough Rock, Many Farms, Chinle and Round Rock. Families moved to their farms in the summer. They planted many vegetables -- corn, beans, squash and melon. The people had no tractors or plows. They used sharp sticks to dig holes, and placed the corn seeds in the holes. It was hard work. They did not worry about watering their plants. There was plenty of rain for the crops.

By the fall, the plants were big and tall. They were ready to be picked.

Sáanii éí tsédaashjéé' dóó tsédaashch'íni yee naadą́ą' deik'áa leh. Naadą́ą' la' shą́ą' nii'níl dóó nídaaltsih, díighaií chiidoo'jį́ł biniiyé hasht'e' nidahajih. La' éí nitsidigo'í ádaal'jį́ł, nááná la' éí ak'áan dóó neeshjį́łhii dóó tanaoshgiizh ádaal'jį́ł. Dá'át'ą́ą' nidi nát'oh bil deidis biniiyé dóó le'et'aahgo chiidoo'jį́ł biniiyé hasht'e' nidahajih.

T'áa altsogo diné bich'iyą́' díigi ádaat'ée leh. Hootahdi jį́łháahgo ch'iyáan t'áa akót'éhígíí hólóo leh.

Lahda haataalii diné bidá'ák'ehgi naadą́ą' hólónígíí yeighááh tádídiin nayiil'niih biniiyé. Tádídiin éí hataatgo chiyoól'jį́ leh.

The women ground the corn by hand, on grinding stones. Some corn was dried and put in clay pots. The dried corn was saved for the long winter. Some corn was made into kneeldown bread, blue corn, pesoli and corn mush. Even the husks were saved to make tobacco and bread.

Everywhere, people had this kind of food. If a person went to another camp, he found they had the same food there, too.

Sometimes a medicine man came to a family that had corn. The medicine man bought corn pollen to use in ceremonies.



Ch'iyáán t'óó b'ohólnííhgóó nídadleehígíí atdó' doo bídin hóyée' da nít'éeé'. Diné hashk'aan dóó chiitchin dóó tl'ohchin dóó nímásii ádaat'ei hadeinitáa leh. Yik'idahinitáahgo hooghandi ninádayiijááh, naad'ááh' dóó naa'olí dóó ch'éeéh jiyáán yit deiyá biniye.

Bikáá' adání dóó bee da'adání éi ádaadingo diné t'áá ní'goo nída'adíjh nít'éeé'. Bila' yee yadiizini yiyi'dóó da'ayáa leh. Da'ayíjh dóó bik'ijj' éi sodadilzin leh. Yá'át'éehgo iiná dóó ch'iyáán yíká sodadilzjijh.

There were many wild plants to eat, too. The people found bananas, berries, onions, and potatoes. They took the wild foods home. They ate the wild food with their corn, beans and melons.

There were no tables or silverware. People ate on the floor of the hogan. They used their hands and ate from tin cans. After they finished eating, they prayed. They prayed for a good life. They prayed to have more food.



Diné ałdó' atsj' deiyáá nít'ée'. Hastóí nidaalzheehgo biłh dóó jádí bitsi' nidayiyeeh łeh.



The people also ate meat. Some men were hunters. They hunted deer and antelope. They brought the meat home to their families.

Nidí naaldlooshii nideinilt'a'ígíí íiyisíí beda'atsí' nít'ée'. Bitsíhwiits'os ch'ídzigaidóó t'óó báhádzií ánéeláá' dibé adahees'áá nít'ée'. Diné dibé dóó t'ízi dóó béégashii bitsí' beda'atsí' nít'ée'.

Dibé dóó t'ízi bikágí éi éé' dóó beeldléi ádaalne' nít'ée. Béégashii bikágí éi ké bee ál'íi nít'ée'.

Diné bilíí' yits'áádóó ada'alnah dóó yits'áádóó bí'ée' nidahwiileeh nít'ée'.

Most meat came from livestock. The people had many sheep, goats and cattle. Our elders say the whole valley near Cone Hill was covered with sheep.

Sheep and goat hides were used to make clothing and blankets. The men used cowhides to make moccasins.



Diné t'áá altso naaldlooshii baa áháyáagi anídaalwo' leh nít'éé'. Áłchíní t'óó hailkááhdáá' ch'ééda'a'nitgo hoolzhiizh. Ako doo dichin yik'ee nidaakai da nít'éé'. Sáanii dóó hastói yéé ádaanii leh nít'éé', "Hodibé hólópggo éí doo dichin bik'ee nijigháa da leh."

Azhá at'ééké dóó ashiiké t'ahdii t'áá iyisíí ádaalts'ísí nidi nida'nitkaad nít'éé'. At'ééké éí ha'nilchaad dóó ádz dóó atl'ó bínidabidi'niltin leh. Áádóó bimá dóó bizhé'é dóó bimásání dóó bicheii ádabilnii leh nít'éé', "Ts'ídá t'áákáhii la' nihiljii' bidadoochíid náasdi, wólibee baah dahshoojéé'."

Everyone helped with the livestock. Children got up before sunrise to let out the sheep. They never went hungry. Their grandparents told them, "If you always have livestock, you will never be hungry."

Even if they were very small, boys and girls learned to herd sheep. Girls also learned to spin and card wool to make a blanket.

Their parents and grandparents told them, "Don't ever let go of your livestock."

SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. hooghan
2. alch'í' adeez'á
3. ch'íl
4. chidí naa'na'í
5. bee nihwiidlaadí
6. tsédaashjéé'
7. nitsidigo'í
8. naadǫǫ' dootł'izhí
9. haníigai
10. tanaoshgiizh
11. tádííín
12. béesh bee adání
13. tééh
14. jádí
15. ha'íí'á
16. adiz
17. ha'nílchaad
18. kélchí, ké
19. béégashii bikágí

Bilagáanajį (English):

1. shelter
 2. forked stick hogan
 3. vegetable
 4. tractor
 5. plow
 6. grinding stone
 7. kneeldown bread
 8. blue corn
 9. pesoli
 10. corn mush
 11. corn pollen
 12. silverware
 13. valley
 14. antelope
 15. sunrise
 16. spin (wool)
 17. card (wool)
 18. moccasin
 19. cowhide
 20. depend
-

ASHDLA' GÓNE' DAH SHIJAA'IGÍI

Naalyéhé Bá Hooghan Bit Ni'níná

Tséch'ízhídóó ch'íníljígóó t'áá lǫ́' la' bee atiin. Alk'idáá' diné tsinaabaas atsj' yíí' haadeiditbǫ́jgho ákóó alnáada'albas nít'éé'. Ha'naa alnáada'albas nít'éé'. Tséyi'góó alnáadaakah nít'éé'.

Tséyi' góne' diné kээdahat'ínígíí didzétsoh nínádeinilt'ijh nít'éé'. Diné atsj' yee didzétsoh nidayiilnih leh.



CHAPTER FIVE

Coming of the Trader

There is a horse trail that goes from Rough Rock to Chinle. Many years ago, the people loaded their wagons with mutton. They drove across this trail. They went to Canyon de Chelly.

The people in the canyon grew peaches. The people from Rough Rock traded their mutton for the peaches.

La' éí diné Kiis'áanii bikéyahgóó atnáadaakah nít'éé'. Kiis'áanii éí naadaá dóó didzétsoh dóó tsé'est'éí bee dahólóo leh. Kiis'áanii éí díí Diné atsj' yee yaa nidayiilniih leh.

Díigi át'ée diné ch'iyáán altah áát'eetii nichidayiyoolt'eeh nít'éé'.

Some people went to the Hopi mesas. The Hopis had corn, peaches, and piki bread. The Hopis traded their food for the Navajos' mutton. This was the way people got different kinds of food.



Lah t'ah nít'éé' Bilagáana léi' diné yit alhaa nida'iilniih yiniiyé níyáá lá. **Lorenzo Hubbell** éí wolyéego. Diné binák'ee azhnílgíí yinahjį' bízhi' bá ádayiilaa.

Tséhootsoódi naalyéhé bá hooghan áhoolaa. Diné Hubbell binaalye' bá hooghandi nídaakah siljį'. Áadi ak'áán dóó gohwééh dóó ch'iyáán t'óó ahayóí altah áát'eelgo nichídayiyoot'eéh leh.

Diné aghaa' dóó diyogí naalyéhé bá hooghangi nidayijáah leh. Aghaa' dóó diyogí yee ak'áán dóó gohwééh dóó ch'iyáán nidayiiłniih leh.

Diné naalyéhé bá hooghan t'áá hazhó'ó bit ya'adaat'ééh nít'éé'. Aghaa' baa nidahaniihgo t'áadoo le'é t'óó ahayóí altah áát'eelii yee nidayiiłniih leh. Éí baago Hubbell naalyéhé bá hooghan Lók'aahniteelgi dóó ch'íníłjigi la'' ánááhoodlaa.

T'áadoo hodina'í naalyéhé yá sidáhí ta' dinétahjį' ninááhaaskai. Bis Dootł'ish Deez'ahídí dóó Ooljéé'tóodi naalyéhé bá hooghan ánáadahoodlaa.

One day, an Anglo came to trade with the Navajos. His name was **Lorenzo Hubbell**. He came from New Mexico. Lorenzo Hubbell wore eye glasses. The Navajos named him after his glasses.

He built a trading post at Fort Defiance. The people came to Hubbell's store. They found flour, coffee and many different foods there.

The people brought their wool and rugs to the trading post. They traded the wool and rugs for flour, coffee and food.

The people liked the trading posts. They sold their wool for many goods. So Hubbell opened more stores in Ganado and Chinle.

Soon, other traders came to the Navajos. They built stores at Round Rock and Oljeto.

Diné naalyéhé bá hooghangóó t'áá deiikááhgo díkwii da nídabiitkááh
nít'ée'. Łíí' dóó tsinaabaas yee alnáádaakah nít'ée'. Atiin éi nidahonit'a leh.
Łahda nidahaltííhgo éi doodago yidzasgo atiin nídahachxoph nít'ée'.
Diné naalyéhé bá hooghangóó doo alnáádaakah da nít'ée'.

It took many days for the people to travel to the trading posts. They
went by horse and wagon. The trails were rough.

Sometimes the trails were washed out by rain and snow. The
people could not get to the trader.

Lah t'ah nít'ée' náíitniihí lèi. Tséch'ízhídi níyá. Naat'áanii danilínígíí yit ahít nidahasné'. Naat'áaniiíí la' **Tsinaajinii Bilj'í' Likizhii** wólyée' nít'ee. Bilj'í' Likizhgo néiltih nít'ée', éí binahj'í' béého'dilzin nít'ée'. Bidá'í éí **Biwógiizhí** wólyée' nít'ée'. Éí aldó' naat'áanii nilj'í' nít'ée'.

Baa dahojilne'go Tsinaajinii Bilj'í' Likizhii dóó bidá'í na'íitniihí íitní jíní', "Díí Kwe'é Tséch'íhígi naalyéhé bá hooghan ádin. Bis Doot'ízh Dee'áhígóó éí doodago Tséhootsooígóó t'éiyá atnáádeikah."

"Lahda diné niléí Ooljée'tóógóó aghaa' kijníideigééh," ní jini Tsinaajinii Bilj'í' Likizhii.

Áádóó na'íitniihí dóó naat'áanii Tséch'ízhígi naalyéhé bá hooghan la' áhodoolníít daanigo yee alhada'deest'á. Naalyéhé bá hooghan áhodoolníiligi yaa yánáádaálti'.

"Tséch'ízhí Bito'ígi éí tó háálí," daaní hastóí. "Tó háálinígíí na'íitniihí chiyool'j'í dooleel."

Akóho'doo'niid dóó ákwii naalyéhé bá hooghan áhodoolníít ha'níigo bee nihoot'á.



Then a trader came to Rough Rock. He talked to the leaders there. One leader was **Tsinajinnie With A Painted Horse**. He was known by his pinto race horse. His uncle was **Biwógizhii**. Biwógizhii was also a leader.

It is said that Tsinajinnie With A Painted Horse and his uncle told the trader, "There is no trading post at Rough Rock. We must go all the way to Round Rock or Fort Defiance."

"Sometimes people must go as far as Oljeto to sell their wool," said Tsinajinnie With A Painted Horse.

The trader and the leaders decided that Rough Rock needed a store. They talked about where to build a trading post.

"There is water at Rough Rock Springs," the men said. "The trader could get his water from the springs."

So, it is said, they decided to put the store there.

Ts'idá áłtsé naalyéhé bá hooghanígíí éí nibaal biyi' nít'ée'. Naalyéhé yá sídáhí ak'áán dóó gohwééh dóó díkwíí shíí ch'iyáán altah át'éego baa nahanih nít'ée'.

Na'iiłniihi diné yich'í' haadzíí. "Naalyéhé bá hooghan t'áá nitsxaaígíí ályaago yá'át'ééh dooleet," diiniid.

Aádóó diné ádaaní, "Niká'adiijahgo naalyéhé bá hooghan ła' ádadiilniit."

Hastói Na'iiłniihi yił nidaashnish. Naalyéhé bá hooghan tsé dóó bis yee ádayiilaa.

The first store was only a tent. The trader sold flour, coffee and other food from his tent.

The trader talked to the people. "We need a bigger store," he said.

The people said, "We will help you build a real store."

The men worked with the trader. They built a store of stone and adobe.

Naalyéhé bá hooghan t'áá áłts'ísigo ályaa. Ts'ídá agháadi bídin dahóyéé'ígíí t'éiyá hólóó nít'éé'. Ak'áán dóó áshjìh líkan dóó áshjìh ádaat'éhígíí. Gohwééh doo yik'ánígíí dóó bighájígishí dahólóó nít'éé'. Nidi alk'ésdisí dóó tó dilchxoshí éí ádin.

Ílį́dą́ą aldó' t'áadoo le'é doo da'íłjį da. Diné ak'áán naadiin ashdlá' dahidédlo'ígíí hastą́ą dootł'izh dóó bi'aan náhást'éí sindáo bą́ąh íłjįgo nidayiitniih nít'éé'. Gohwééh naaki dahidédlo'ígíí éí t'áátá'í dootł'izh bą́ąh íłjįgo nidayiitniih nít'éé'. Ashjìh líkan nitsaaígíí éí łitso bą́ąh íłjį nít'éé'.

Nidi Diné doo áłahjį' bibéeso dahólóó da nít'éé'. Naalyéhé yá sidáhí bą́ąh **hadaajilgo** bá ádayósin nít'éé'. Bą́ąh hadaajilgo ch'iyáán dóó t'áadoo le'é nidayiitniih łeh. Tánída'digishgo aghaa' kį́h dayiyeeshgo yee nináda'iidlée łeh. Áádóó aak'eego dibé yázhí dahidinihgo dibé yázhí kį́h dayiyeeshgo aldó' yee nináda'iidlée łeh.

This store was very small. It had only the most needed items. There was flour, sugar and salt. There were unground coffee beans and canned goods. But there was no candy or pop.

Things cost less in those days. People bought 25 pounds of flour for 69¢. They bought two pounds of coffee for 10¢. A large bag of sugar cost 5¢.

But the Navajos did not always have money to pay for the goods. The trader gave them **credit**. He let the Navajos buy food and supplies on credit. When the lambing and wool seasons came, the people paid their bills.

Ts'ídá áltse naalyéhé yá sidáhígíí éí Conn Schillingberg. Diné éí **Díik'osh** deitníí nít'ée'.

Díik'oshéé éí diné bá nidaalnish leh naalyéhé bá hooghangí. Naalyéhé ánádiijhgo Na'nízhoozhígóó alnááda'abas leh. Tsinaabaas éí yee nida'iiyeeh nít'ée'.

Díí' yitkáahgo índa Na'nízhoozhídi ábas. Áádéé' hastóí tsinabaas bitis da'deesk'idgo ninád'iitbaas nít'ée'. Naakidi damóo aleehgo índa Tséch'ízhídi tsinaanbaas yee nida'iiyeeh nít'ée'.

Lahda hast'ish yíí' nináda'di'nilbas nít'ée'. Lahda éí tsinaabaas atiin tsits'ánidaatíí leh. Adah góyaa adáadaatíígo.

Díigi át'ijhgo, hastóí nídishchíí' t'áá bita'ígi ádaníłtsáázígíí dayiitniih. Eí tsinaabaas yikéédóó yídayiitł'óóh. Díigi át'éego tsinaabaas doo naateel da leh.

T'áá iiyisií hóyee'go alnááda'abas nít'ée'.

One of the first traders was Conn Schillingberg. The Navajos called him **Díik'osh**.

Díik'osh hired Navajos to work at the store. When the store ran out of supplies, he sent men to Gallup. They took a wagon to carry the supplies.

It took four days to get to Gallup with an empty wagon. When the men returned, their wagon was full. It took two weeks to get the heavy wagon back to Rough Rock.

Sometimes the wagon got stuck in the mud. Sometimes the wagon slid off the road. It rolled down the hillside.

When this happened, the men cut medium-sized pine trees. They tied the tree logs to the back of the wagon. This kept the wagon from sliding.

It was a hard trip.





Díík'pshéé éí diné naaldlooshii yaa nayiilniih leh. T'áátá'igo naaki dóó bi'aan díjyáál bááh íljigo nayiilniih nít'éé'. Dibé bighan góne' yiyiishjée' leh. Nidi dibé bighan áłts'ísigo biniinaa náánáłahgóó anááhinilkaad nít'éé'.

Díík'oshéé diné bá nidaalnishígíí naaldlooshii hidigeehgóó alnaadeinilka' nít'éé'. T'áá áyídígi naaldlooshii hidigeehídi éí Ch'ilzhóó'di t'éiyá. Díkwíí shíj yíłkáahgo índa áadi aneelka'.

Naaldlooshii noolkalgo éí ts'ídá doo nahaldo da leh. Łahda béégashii yóó'ahekáah leh t'íéé'go. Ła' dóóla nidaaldzid nít'éé', la'alyóí naaldlooshii yit da'ahigáa leh.

Łahda naaldlooshii tó bá bídin hóyée' leh. Diné la' tó yaadanichj' nít'éé'.

Ch'ilzhóó'di da'nilka'go naaldlooshii baa nidahanih. Áádóó kp' na'albaasii biihnika'. Naaldlooshii yéé Halgai Hóteelgóó dóó ha'a'aah biyaajigo adahageeh nít'éé'.

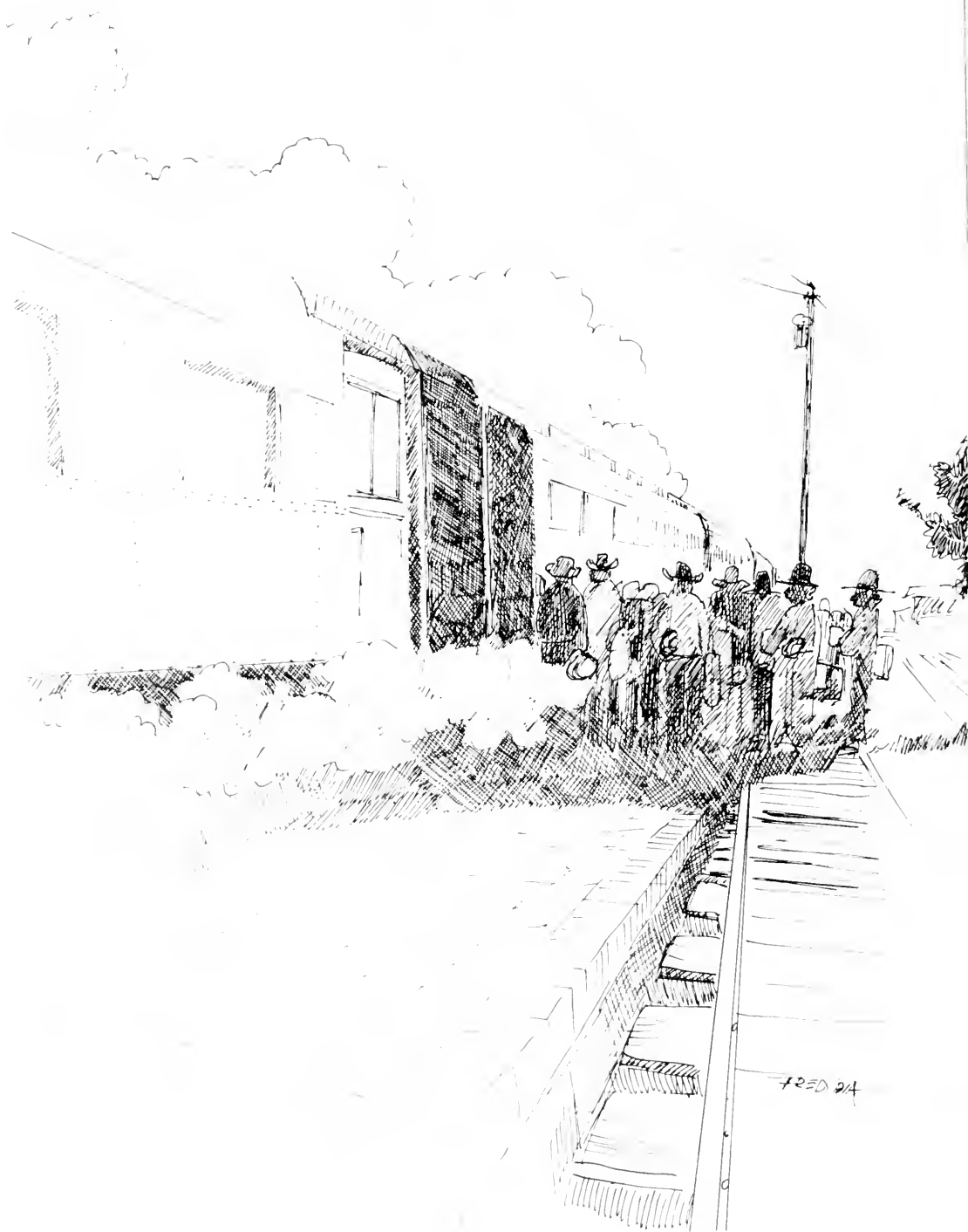
Díík'psh bought livestock from the people. He paid \$2.50 a head. He kept the livestock in a corral. But the corral was small. The livestock had to be moved to a bigger place.

Díík'psh hired men to move the livestock to shipping yards. The nearest shipping yard was at Chambers. It took many days to drive a herd to Chambers.

The livestock drive was slow, and dirty. Sometimes the livestock wandered off at night. Some bulls were wild, and fought with other livestock.

It was hard to find water for the animals. People didn't like the livestock to use their water holes.

When they got to Chambers, the livestock were sold. They were loaded on a train. The livestock were shipped to Oklahoma and places in the east.



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Naalyéhé bá hooghangí aldó' diné ahihidiikáah leh. Diné t'áá al'áa bita' danizaadgo dabighan nít'éé'. T'áá ahááh dibé ch'il daholópógóó yíl tádadinéeh leh. Lahda bik'éei t'áadoo yíl da'ahoot'íni díkwii da ninádadizi' nít'éé'.

Diné naalyéhé bá hooghangí bik'éei dóó yíl athéedahólniginíi yíl ahínideikahgo yíl ahił nidahalne' leh. Díigi á'éego hane' deiniih leh.

Naalyéhé yá sidáhi éi diné k'ehjí yálti' nít'éé'. Nízaadi ní'da'anishigíi diné yee yíl halne' leh. Béesh nít'í'di éi naanish dahólóp leh.

Naalyéhé yá sidáhi kó' na'albąąsii dahidijeehgóó diné alnáné'ish nít'éé'. Tséch'izhídóó níléi nízaadgóó béesh nít'í' bąąh na'anish binııyé alnáadaakah leh. Ádahwiis'áágóó tádadookai. Kó' na'albąąsii bitıın yá'át'ééhígíi anıdayii'nıitgo binidaanish nít'éé'.

Altso nidaalnishgo kó' na'albąąsii yee Na'nízhoozhídi ninádahakááh nít'éé'. Naalyéhé yá sidáhi kó' na'albąąsii dahidijeehídi biba' sidáa leh.

Diné nidaalnishígíi béeso bich'j' nidahalyéego ninádaalnish. Éi yee naalyéhé bá hooghandi bąąh hadaaz'áhęę nináda'iidleé leh. Áádóó ch'iyáán doo éé' doo t'áadoo le'é béeso yik'é nidaashnishęę yee nidayiitniih leh.

The trading post was a new meeting place for people. People lived far away from each other. They moved around a lot to find better grazing land. Sometimes they did not see their relatives for many months.

The people came to the trading post to talk to their relatives and friends. That was how they heard news.

The trader spoke Navajo. He told people about jobs away from home. There were jobs on the railroad.

The trader took men to the train station. The men went far from Rough Rock on the railroad. They traveled all over the country. Their job was to fix the old railroad tracks and lay new ones.

When they finished, they came back to Gallup on a train. The trader was waiting for them at the station.

The men were paid cash for their work. They used the money to pay their bill to the trader. They bought food, clothing and other items with the money they earned.

Naalyéhé yá sidáhi t'óó ahayóigóó diné yiká'análwo' nít'ée'. Diné da naaltsoos yá anéil'jigo. Bilagáana ádaat'éhígíí da yee yit halane'go. Adahwiis'áago ádahoonítígíí da yee yit halne'go.

Diné naalyéhé bá hooghan bik'éeí dóó yit ahéedahólzínígíí yit ahihidiikáahgo yit ahił nidahalne' leh. Adahwiis'áagóó diné yaa nidaakaiígíí yee ahił dahalne' leh.

Diné naalyéhé yá sidáhi yits'áádóó naanish dahólópgóó bit nabéedahoyoozjijh leh. Diné nízaadgóó ch'aa alnáadaakah siljji'. Bilagáana be'iina' t'áá yéego yaa ákodaniizjji'. Bilagáana dóó al'aa ana'í aldo' t'áá yéego diné yaa ákodaniizjji'.

The trader helped the people in many ways. He wrote letters for people. He told them about the Anglos. He told them about news from far away places.

People met their friends and relatives at the store. They learned what other people were doing.

People learned about new jobs from the trader. The people began to travel away from Navajoland. They began to learn more about the Anglo way of life. Anglos and other people learned more about the Navajos.

SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéí (Navajo):

1. Tséyi'
2. tsé'est'éí
3. Kiis'áanii
4. Tséhootsooí
5. Bis Dootł'izh Deez'áhi
6. Ooljéé'tó
7. na'iilniihi, naalyéhe yá sidáhi
8. bis
9. béeso
10. aah hadaajil
11. aah haadaaz'áhigí
12. nidaalnishí náhádlááh
13. t'áadoo le'é
14. na'nízhoozhí
15. dibé bighan
16. Ch'ilzhóó'
17. dah adiyiigeehdóo
18. Halgáii Hóteel
19. béesh nít'i', kó' na'albaasii bitiin
20. nízaadi
21. Bilagáana
22. Tsinaajinii Bilíí Likizhii
23. Biwógizhí
24. Díík'osh

Bilagáanají (English):

1. Canyon de Chelly
2. piki bread
3. Hopis
4. Fort Defiance
5. Round Rock
6. Oljeto
7. trader
8. adobe
9. income
10. credit
11. bill
12. hire
13. supplies
14. Gallup
15. corral
16. Chambers
17. shipping yard
18. Oklahoma
19. railroad
20. faraway
21. Anglo
22. Tsinajinnie With A Painted Horse
23. Biwógizhii
24. Conn Schillingberg
25. Lorenzo Hubbell
26. medium

HASTÁÁ GÓNE' DAH SHIJAA'ÍGÍÍ

T'ah Nahdégé Naat'áanii Yéé

Diné Hwééldidégé' nináhaaskaigo binanit'a'í ádin nít'ée'. Béesh bąąh dah si'ání nidi doo hasin da. Bii' álah ná'ádleeheeí aldo' ádin nít'ée'. Béesh bąąh dah si'ání yá dah nánidaahígíí aldo' doo hasin da. Táá' naaznii aldo' ádin nít'ée'.

Nidi t'áá altsogo hastói bihónéedzáanii dahólóó nít'ée'. Díí hastói éi bidibé dóó bibéégashii t'óó adahayóí. Yá'át'éehego aldo' yádaalti'. Ła' hataalii daníí.



CHAPTER SIX

Early Leaders

When the people returned from Fort Sumner, they had no main leader. There was no tribal council. There were no chapter houses. There was no tribal chairman. There were no chapter officers.

But in every place, there were men who were respected. These men had many cattle and sheep. They could speak well. Some were medicine men.

Diné tsístl'adaakahgo díí hastóí yich'j' ałnáádaakah nít'ée'. Díí hastóí diné bich'j' anídahazt'i'góó yiká'anídaalwo' leh.

Díí hastóí éí naat'áanii daolyée nít'ée'. Dííjįįdi t'ahdii t'áá ákodaolyé. Diné bich'j' anídahazt'i'ígíí yiká'anídaalwo' leh nít'ée'.

Hastiin Nitl'aaí Yęe dóó bínaaí, **Bidághaa' Nineezi Yęe**, t'ahdii bii' áłah ná'ádleełi ádaadindáá' naat'áanii niljįgo béého'dilzin nít'ée'.

The people went to these men for advice. The men helped the people solve problems.

These early leaders were called **naat'áanii**. They are still called that today. If the people had a problem, the naat'áanii tried to help.

Left-Handed and his older brother, **Long Whiskers**, were well known leaders before there was a chapter.

Tsinaajinii Biljį' Łikizhii Yęę éí **Tsinaajinii Naat'áanii** wolyéego béého'díłzin nít'ée'. Hataałii niljį nít'ée'. Diné t'óó ahayói yik'i nihwiitaal nít'ée'. Bisodizin doo asohodoobéézhgóó bidziil nít'ée'. Diné dibé dóó béégashii dóó naalyéhé da'íłíinii dóó ts'aa' baa dayiiníł nít'ée'. K'ad ółta'ígi kééhat'jį nít'ée'.

Biwógizhí Yęę aldó' bibéégashii t'óó ahayói nít'ée'. Tséch'ízhí dóó Dá'ák'ehalání bita'gi kééhat'jį nít'ée'.

Tsinajinnie With A Painted Horse was also called **Tsinajinnie Naat'áanii**. He was a medicine man. He sang for many families. His prayers were very powerful. The families gave him sheep, cows, jewelry and baskets. His hogan was where the school is now.

Biwógizhii also owned many cattle and sheep. He lived between Rough Rock and Many Farms.

Tsinaajinii hastóí dǫ́'go t'áála' háájée'go naat'aanii danilǫ́ nít'ée'. Tsinaajinii Nézǫ́ dóó Tsinaajinii Hastiinée dóó Tsinaajinii Dloníziní Yǫ́ dóó Tsinaajinii Yǫ́ t'áá dǫ́'go hataaǫ́ danilǫ́ nít'ée'. Bidibé t'óó ádahayóí nít'ée'. Diné ayóó baadadzólǫ́ nít'ée'.

Ta'neeszahnii Nézǫ́ aldó' naat'aanii nilǫ́ nít'ée'. Bidibé t'óó ahayóí dóó kéyah hótsoago bee bihólníih nít'ée'. Bizhé'é éí Tl'ááshchí'í wolyée nít'ée'. Tl'ááshchí'í Yǫ́ éí atah ts'ídá altsé kwii ninínáá nít'ée'.

There were four Tsinajinnie brothers who were leaders, too. **Tsinajinnie Long, Mr. Tsinajinnie, Tsinajinnie Laughter** and **The Real Tsinajinnie** were four singers. They had many sheep. The people looked up to them.

Tall Tangled Person was an early leader. He had many sheep and much land. His father was **Red Streak**. Red Streak was one of the first settlers here.

Cháala Tsoh Yéé ałdó's naat'áanii nílįį nít'éé'. Baa dahojilne'go Cháala Tsoh Yéé Tséhootsooígóó tádííyá jini. Diné biwááshindoon ła' nááhódló ha'nłigo yiłiinii' lá jini. **Alah ná'ádleełi** wolyéego.

Łahgóó adahwiis'áágóó dıigi át'éego t'áá lídáá' yaa naakai lá. Alah ná'ádleełi diné alah nidaadleełgo bich'į' anídahazt'i'góó yaa yadaati'go yaa naakai lá. Ahilká'anájahgo atiin ádahale' dóó dáda'diłtł'in dóó tó hadayiiniłtgo yaa naakai.

Cháala Tso Yéé alah ná'ádleełigíi bohónéedzpa dóó yá'át'ééh lá niizįį. Nidi Ts'éch'ízhigi éi doo alah ná'ádleeł da.

Cháala Tso Yéé Tséhootsooıdi bilagáana ła yił ahii'áazhgo yił ahit nahasne'. "Haalá yił'éego Tséch'ízhidi alah ná'ádleełgo ádoolnıit lá?" nłigo Cháala Tsoh Yéé na'idéetkid.



Big Charlie was another leader. It is said that Big Charlie went to Fort Defiance. He heard about a new kind of government. It was called the **chapter**.

Some places had started chapters. At the chapter, people met to talk about problems. They worked together to build roads, dams and wells.

Big Charlie thought the chapter was a good idea. But Rough Rock did not have a chapter.

Big Charlie talked to an Anglo in Fort Defiance. "How can we start a chapter at Rough Rock?" Big Charlie asked.

Cháala Tsoh Yéé dóó bilagáana Ts'éch'ízhídi ní'áázh. Diné naalyéhé bá hooghandi álah doohleel yidiiniid.

T'óó ahayóí diné da'íidóolts'ííł yiniyé niheeskai.

"Tséch'ízhígi álah ná'ádleeheé ła' hólóogo yá'át'ééh," nííla Cháala Tsoh Yéé.

"Haash yit'éego ła' hadabidiyiilwol?" yidiiniid diné.

"Áłtsé éí," nííla Cháala Tso Yéé, "Naat'áanii atkéé' dah naháaztanígíí ła' nidahridiidlah. Díí álah ná'ádleehego bídahólníih dooleet."

Díí diné yaa yádaálti'. Yá'át'ééh dóó bohónéedzǵá lá ho'doo'niid. **Atsidii Biye' Yéé** alǵají' sizinígíí ábi'diilyaa. Akéé' góne' sizinígíí éí **Áshíjhi Bitsii' Litsooi Yéé**. **John Foley** wolyéego éí íilta' dóó ółta' dóó ak'e'elchí yééhósingó biniinaa naaltsoos íł'íni ábidiilyaa.

Díí hastóí aldó' naat'áanii daolyéego dayéééji'. Díí ts'ídá altsé Tséch'ízhígi táá' naaznili daazlǵí'.

Big Charlie and the Anglo came to Rough Rock. They told the people to meet at the trading post.

Many people came to listen.

"We need a chapter at Rough Rock. The chapter can help us," Big Charlie said.

"How do we start a chapter?" the people asked.

"First," Big Charlie said, "we have to elect officers. The officers will be the chapter leaders."

The people talked about this. They decided it was a good idea. They elected **Etsitty Biye'** as chapter president. **Áshíjhi Yellowhair** was elected vice president. **John Foley** could write. He was elected secretary.

The people called these men naat'áanii too. They were the first chapter officers at Rough Rock.

Bii' álah ná'ádleehee' éí ádin nít'ée'. Nidi Tséhootsooídi éí t'áá íidáá' **béesh bąąh dah si'ání** álah nádleehego ádayiilaa lá. Béesh bąąh dah si'ání naakidi éí doodago taa'di da álah nádleehe lá. Diné bikéyah bikáa'gi ádahoonilígíí yaa yánidaaltih. Wáashindoondi ádahoonilígíí da yaa yánidaaltih.

Tséch'ízhidóó naat'aanii béesh bąąh dah si'ání álah nádleehegóó atnáadaakah leh. Lahgóó diné yaa nidaakaiígíí yaa ákodahiniizjih. Wáashindoondi ádahoonilígíí da yaa ákodahiniizjih.

At Fort Defiance, some other leaders started a **tribal council**. The tribal council met two or three times a year. They talked about what was happening all over the reservation. They talked about the United States Government in Washington, D.C.

The chapter leaders from Rough Rock went to the tribal council meetings. They learned what other Navajos in other places were doing. They learned about the government in Washington.

Áádóó naat'áanii Tséch'ízhídi nínáhákááh. Hootaadaakaigo Tséhootsooidi baadahwiiníst'íjdígíí diné yee yíł dahalne' leh.

T'óó átsééd éí diné t'áá ahínídeikahgóó álah nídaadleeh nít'ée'.

Lahda shíigo danidáá'góó álah nída'adleeh leh, naalyéhé bá hooghan bich'éédǵǵ'góó da álah nídaadleeh leh. T'áá tsinyaagóó da diné ahil nidahalne' leh. Haigo éí naalyéhé yá sídáhí naalyéhé bá hooghan góne' diné yá náhoot'aahgo ákóne' álahnádleeh leh.

Diné bii' álah ná'adleehí ádoolníł daaniigo yaa nínádaat'íjh, nidi béeso bá ádin leh.

The chapter leaders returned to Rough Rock. They went to people's hogans. They told the people to meet and hear what had been said in Fort Defiance.

The first chapter meetings were held wherever people gathered together. There was no chapter house. Sometimes meetings were held at a ceremony. In the summer, meetings were held outside the trading post. The people talked under the trees. In the winter, the trader gave the people a room inside the store to hold their meetings.

The people talked about building a chapter house, but there was no money.





Baa dahojilne'go lah t'ah nít'ée' Tséhootsooidé' ninaa'ildee'go béeso
atiin álnéehgi chiidoo'jilígíí bíhóone'. Dził Yíjiin bigháá' gódei atiin
áhánééhígíí.

Diné t'áá hazhó'ó yéé bit dahózhó. Dził Yíjiin Bigháá' gódei ayóo
nahonitl'ago ha'atiin nít'ée'. Lj' t'éiyá bee ada'atiin nít'ée'. Nidahonitl'a
haleehgo éi diné Dził Yíjiin Bigháá' gódei doo nidaakai da leh. Dził Yíjiin
Bigháá'déé' aldo' diné doo adáadaakah da leh.

Diné ahílká'anájahgo atiin' ádayiilaa. T'óó báhádzoo tsin dóó ch'il bee
hodilchi'ilgo hastói tséniil yee hasht'edaahoolaa.

Tsé aldó' t'óó báhádzoo dahdeeshzhago hastói bee atsidí tsoh dóó tsé
bee bit adildoní yee hasht'edahoolaa.

La' éi hastói alts'áá'tsahí dóó leezh bee hahalkaadí yee atiin
adahoolaa.

T'áá iiyisíí bina'azhnish. Nidi diné ahílká'anájahgo t'áá díkwíí
nídeezidgo atiin altso adahoolaa.

It is said that one day, chapter leaders came back from Fort
Defiance. They told the people about the money for a new road. They were
going to build a road to the top of Black Mesa.

The people were happy. It was hard to travel up and down the mesa.
There was only a horse trail. When the weather was bad, people could not
go up Black Mesa. The people on top could not come down.

The people worked together to build the road. There were many
trees and bushes in the way. The men used axes to clear away the brush.
There were rocks in the way. The men used dynamite and big hammers to
clear away the rocks.

Other men built the road with picks and shovels.

It was a hard job. But because the people worked together, the road
was built in a few months.

To'óó áłtsé atı́n ályaaígíí éí áłts'óózigo ada'atı́ngo ályaa nit'ée'.
Hastóí altso atı́n ádayı́laago Dził Yíjı́n Bigháa'di nı́dışchíí'
náádayı́tséel Tsin dayı́tséłéé éí tsinaabaas yee ch'ı́dayı́zı́.
Diné tsin nı́dayı́zı́née éí Tséch'ı́zhı́dı́ ółta' bee ályaa. Bikáá'déé' bik'ı́
dah at'aahgo chooz'ı́d Wóyahdóó éí tsé dóó bis bee nı́tł'ı́ngo ályaa.
Dı́ ts'ı́dá áłtsé ółta' nit'ée' Tséchi'ı́zhı́gı́.

The first road was very narrow. Only one wagon fit on it at a time.
When they finished building the road, the men cut timbers from the
trees on the mesa. They loaded the timbers in a wagon. They brought the
timbers to Rough Rock.

The people used the timbers to build a school at Rough Rock. The
timbers were used for the roof. The walls were made of stone and adobe.
This was the first school at Rough Rock.



SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. béesh ɓaɓ dah si'ání
2. álah ná'ádleełhí
3. béesh ɓaɓ dah si'ání
yá dah sidáhí
4. táá' naaznili
5. naat'áanii
6. naalyéhé, yódí
7. nínáanii
8. Wááshindoonshchíín
9. Wááshindoondi
10. tsénił
11. tsé bee bił adildoní
12. bee atsidí
13. leeze bee hahalkaadi
14. alts'áá'tsahí
15. alts'óózí
16. Tségháhoodzáńí
17. Hastiin Nitt'aai Yéé
18. Bidághaa' Nineezí Yéé
19. Tsinaajinii Naat'áanii
20. Tsinaajinii Nézeé
21. Tsinaajinii Hastiinée
22. Tsinaajinii Dlonízini Yéé
23. Tsinaajinii Yéé
24. Cháala Tsoh Yéé
25. Atsidii Biye' Yéé
26. Ashjįhí Bitsii' Litsooí Yéé
27. John Foley

Bilagáanajį (English):

1. tribal council
2. chapter
3. tribal chairman
4. chapter officer
5. leader
6. jewelry
7. settler
8. government
9. Washington, D.C.
10. axe
11. dynamite
12. hammer
13. shovel
14. pick
15. narrow
16. Window Rock
17. Left-Handed
18. Long Whiskers
19. Tsinajinnie Naat'áanii
20. Tsinajinnie Long
21. Mr. Tsinajinnie
22. Tsinajinnie Laughter
23. The Real Tsinajinnie
24. Big Charlie
25. Etsitty Biye'
26. Ashjįhí Yellowhair
27. John Foley
28. president
29. vice president
30. secretary

TSOSTS'ID GÓNE' DAH SHIJAA'ÍGÍÍ

Ólta'ji' Ajigháahgo

lídáá' aldó' álchíní doo t'óó ahayóí da'ólta' da nít'éé'. Ts'éch'ízhígi ólta' ályaaígíí éí alts'ísigo ályaa. T'áá tádiin dóó bí'aan ashdlá'í ólta'í bíighahgo ályaa.

T'áá díí t'éiyá ólta' sinil nít'éé' Ts'éch'ízhí náhós'a'gi. Ólta'í nízaadgóó adahakáahgo áadi da'ólta' leh. La' Ch'iniljidi dóó Tséhootsooídi da'ólta' nít'éé'.



CHAPTER SEVEN

Going To School

In those days, only a few children went to school. The new school at Rough Rock was small. It could hold only 35 children.

There were no other schools near Rough Rock. Children had to go far away, to boarding schools. Some children went to school at Chinle or Fort Defiance.

La' éí siláoltsooí be'ólta'di Dziłghá'í bikéyahdi. **Fort Apache** hoolyéedi. Tséch'ízhidóó ólta'í la' áadi da'íilta'.

T'áá díí t'éiyá da'ólta' nít'éé' íídą́'.

Díí da'ólta'ígíí ayóo áłchíní yich'í' nidaahwiilnáá nít'éé'. Lahda ch'iyáán bídiin hóyéé' leh. Da'ólta'í t'óó báhadzoo nidaalnish leh. Abinígo éí nida'óltah. Nida'iiltahgo éí ch'iyáán ál'íí góne dóó da'nijah góne' dóó ólta'gi dá'ák'ehídi nidaalnish leh.

Diné da'ólta'í alldó' t'áadoo diné k'ehjí, táá bí dabizaadígíí, yádaatti'í dabi'díní nít'éé'. Ákódaat'íigo éí biniinaa atídabi'dil'íí nít'éé'.

There was another school in an old army fort on the Apache Reservation. This was called **Fort Apache**. Some children from Rough Rock went there.

These were the only schools in those days.

The schools did not always treat the Navajo children well. Sometimes there was not enough food. The children had to work hard at the schools. They went to class in the morning. After class, they worked in the kitchen, the dormitory, or on farms at the school.

The Navajo children were not allowed to speak Navajo at school. They were punished if they did.

Ólta'dóó diné la' atnáadaal'aahgo álchíní olta'góó adayii'éesh nit'ée'. Hastói ólta' yá nidaal'a'ígíí hootaadaakai leh. Łahda díí hastói t'áadoo amá dóó azhé'é danilínígíí yil dahalne'é álchíní olta'góó adayii'éesh nit'ée'. Alchíní t'áadoo hooghandi nináhákáhí náhást'éi bee nídahidizíid leh. Łahda t'áado nináhákáhí łá'í nibéedahahááh nit'ée'. Amá dóó azhé'é danilínígíí ba'álchíní hadeidínóótaalígíí doo bił béeedahózin da.

Eí bąągo la' amá dóó azhé'é danilínígíí t'áadoo ba'álchíní olta'góó yida'iisnii' da. Hastói ólta' yá nidaal'a'ígíí ba'álchíní yits'ąą nideinilin leh. "Niha'álchíní doo hólọp da," t'óó deitnii leh.

Álchíní olta'góó aheeskaigo shą' éi háí nida'nilkaad dooleel? Háish éi hook'ee sidáa dooleel?

The schools sent men to get the Navajo children. The men came to people's hogans. Sometimes the men did not tell the Navajo parents they were taking their children to school. The children did not come home for nine months. Sometimes they did not come home for many years. The parents did not know how to find their children.

So, some parents did not send their children to school. They hid their children from the men. The parents told the men, "We have no children."

If the children went to school, who would herd the sheep? Who would help care for the hogan?

Ła' alk'idāđ da' iilta'ēē nihł halne'go anı, "Łah t'ah nıt'ēē' Hastiin Siláo Yazhı dabıjınıı nıt'ēē' kééhwiıt'ínıdı nihaanıyá. Nıt'ēē' shimá dóo shizhé'ē díı iidóolta'ji' anıısá, éi baągo iidóolta'.

"Biiskáni hastiin Tsinaajinii wolyéé nıt'ēē' Ch'ínıljıdı olta'góo shıl ní'áázh. Łjı' bee nıt'áázh, bikée' dah sédáago. Díı náhást'ęits'áadah yihah yéedáđ'

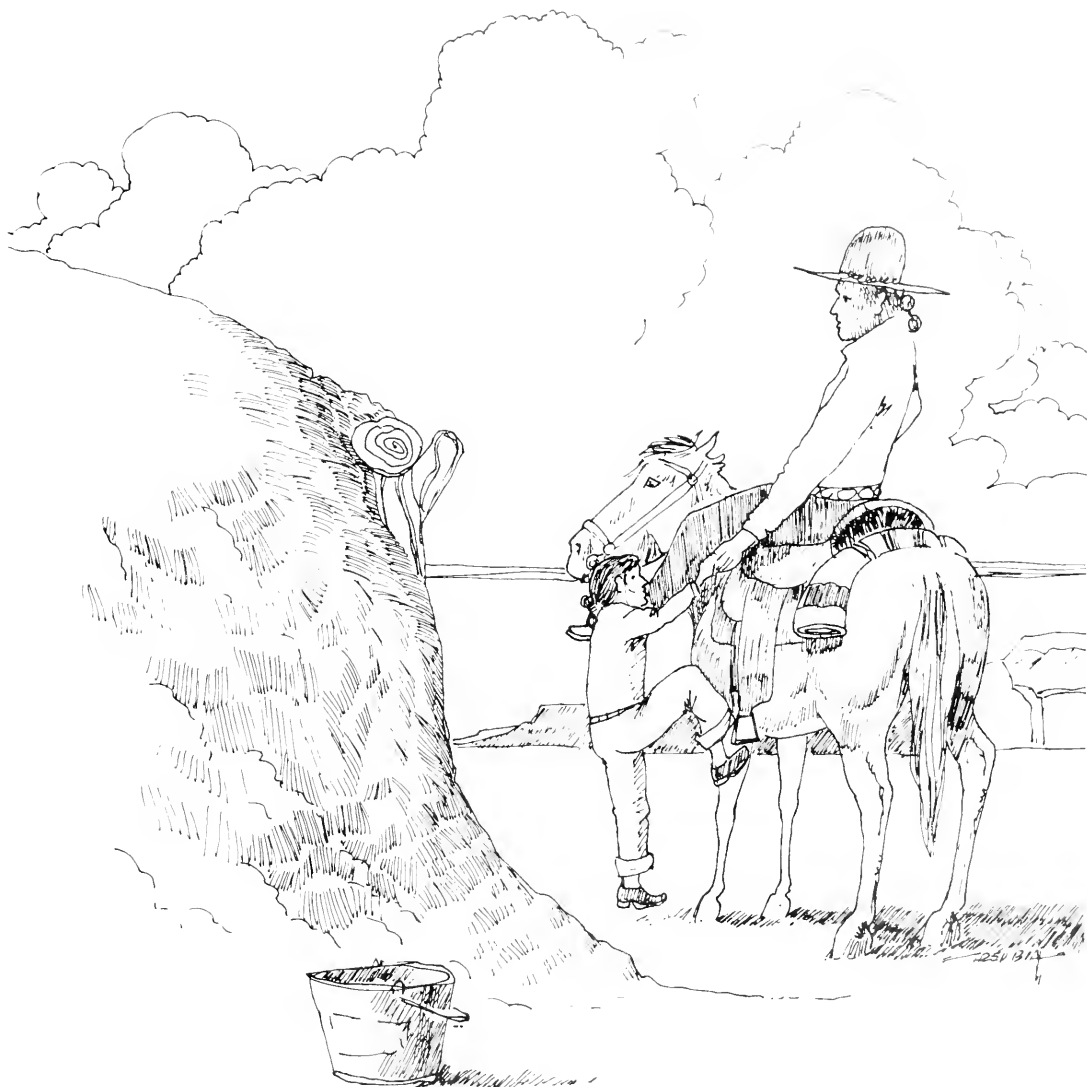
"łidáđ' shıtsıı' nineezgo shıtsııyéł hólło nıt'ēē'. Ch'ínıljıdı níyáá nıt'ēē' shıtsııyéłē shıts'áđ' k'ideıizhgısh."

One of our elders tells this story about going to school:

"One day a man named Little Policeman came to my family's camp. He came from Chinle. He told my family I was of school age, and I needed to go to school."

"So the next day a many called Tsinajinnie took me to school in Chinle. We rode double, on horseback. This was in 1919."

"At that time my hair was long, and I had a bun. They cut off my bun when I got to school at Chinle."



Átchíní la' doo ólta' bíl yá'adaat'éeh da nít'éé'. Yóó' anáhájeeh leh.

La' nihít nááhálne'go ání', "Akée'dí Fort Apache hoolyéédépé' atah yóó' anináánaáshwodgo k'asdáá' dasiidlį T'is Yaakin kót'ééjigo. T'áa hoo'nihee aho'niltá. Tl'éé' bíghah nahaltin.

"Hadahoyeegeedgo ákóyaa adahisii'na'. Díigi át'éego t'áa niheedahoozilgo yiská. Ashkii la' tl'éé' bíghah yicha. T'áa nizaadgóó bá hahoyéedgo ákóyaa íiltį doo doodlóol da biniyé.

"Biskání t'óó báhádzoo dichin dasiidlį'. Hojoobá'igo diné bikéyah hahoodzooįį' niniikai. T'áa ákwii hooghan nímazí léi' bíi' nahisiitáá nít'éé'.

"Naaki damóo niheeda'azlį' t'áa ni' Tséchi'ízhígóó néikahgo.

"T'ah nít'éé' hostói léi' Fort Apache hoolyéédépé' yikai. Eí ólta'góó nidanihizh'eezh."

Da'olta'í yóó' anáhájeehígii ólta'di nináhákáahgo ayóo atídabi'dil'į leh. Lahda ashuké at'ééké bí'éé' yee nidaakai leh. Áko doo yóó' aníááhájeeh da biniyé.

Some Navajo children did not like the schools. They ran away.

Another elder tells this story:

"The last time I ran off from Fort Apache, we almost froze this side of Holbrook. It began to rain. It rained all night. We dug a hole in the sand. This was how we stayed warm. One of the boys cried all night. I dug a deeper hole. I buried him deep in the sand to keep him alive.

"We were starving the next day. We made it to the Navajo border. We stayed in a hogan there. It took us two weeks to walk back to Rough Rock.

"Then the men came from Fort Apache. They took us back to school the next week."

When the runaways returned to school, they were punished. Sometimes the boys had to wear girls' skirts. This was to keep them from running away again.



Tséch'ízhígi ólta' áhooyaago lahgo áhoot'é hazlǫ́í'. Áłchíní índa hada'ííltááhígíí da'ólta'go ályaa. Áłchíní t'áá dabighan dabit'áahgi da'ólta' leh. T'áadoo bímá dóó bizhé'e dóó bighan yits'áadi danízaadi da'ólta'í ályaa. Ła' bímá da, éí doodago bizhé'é da ólta'gi nidaalnish nít'éé'.

Díí jǫ́'ólta' dabijiníí nít'éé'. Áłchíní t'áá ákwííjǫ́ nida'ííltáahgo hooghandi nínadahakáah leh.

Olta'di éí áłchíní Bilagáana bizaad yidahool'aah leh. Bilagáanají í'ool'jǫ́lígíí yidahool'aah leh.

Hooghandi éí bímá dóó bizhé'é dinéjǫ́ í'ool'jǫ́lígíí yee nidabinitin leh.

When the school was built at Rough Rock, things began to change. It was a school for beginners. Little children went to school near their homes. They did not have to be away from their parents. Some of their parents worked at the school.

The school was called a **day school** because children could go home every day.

At school, the children learned English. They learned more about the Anglo way of life.

At home, their parents taught them the Navajo way.

Áádóó náás hodeeshzhiizhgo díkwíigo shjǫ́ ólta' ánáádahoolyaa. Nidi ólta' áłchíní t'áá bi'oh neel'ą́ nít'ée'.

La' áłchíní dooda'ólta' da nít'ée'. Hooghandi bídin dahóyee'go biniinaa t'áá áadi bimá dóo bizhé'é yíká'anídaajah nít'ée'.

Amá dóo azhé'é danilínígíí éi nida'nitiní danilǫ́ nít'ée'. Ba' áłchíní t'áadoo le'é t'óó ahayóí yee nideineeztą́.

Naaldlooshii doo hooghan baa áháya yee nideineeztą́. Atł'ó dóo ch'iyáán ál'í yee yidahool'ą́. Nahosdzáán dóo kéyah baa áháyaagi da yee nideineeztą́. Dinéjǫ́ hane' nidaazt'i'ígíí da yee yil dahalne' łeh.

Díigi át'éego áłchíní nidabidi'neestą́.

Soon, other schools were built. But there were still not enough schools for all the Navajo children.

Some children did not go to school. Their parents needed them at home. These children stayed home and helped their parents.

Parents were the children's teachers. They taught many things.

Parents taught how to care for livestock and the hogan. They taught how to weave and cook. They taught about Mother Earth, and caring for the land. They taught Navajo stories.

This was the kind of education many children received.

SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. Wááshindoon be'ólta'
2. Dzilghá'í bikéyah
3. ólta'í danijahjí
4. atí'él'į
5. T'iis Yaakin
6. yóó' anáhájeehí
7. jí'ólta'
8. na'nitin
9. íhoo'aah
10. Siláo Yázhí

Bilagáanajį (English):

1. boarding school
 2. Apache Reservation
 3. dormitory
 4. punish
 5. Holbrook
 6. runaway
 7. day school
 8. teach
 9. education
 10. Little Policeman
 11. Fort Apache
-

TSEEBÍÍ GÓNE DAH SHIJAA'ÍGÍÍ

Diyin Bizaad Yaa Halne'é Tséch'ízhídi Níná

Lah t'ah nít'ée' diyin bizaad yaa halne'é léi' Tsech'ízhídi niya Diyin bizaad yaa halne'é éi bi'ée' ádaalts'ísídóo oodláni niljigo át'íi lá Tséyaatóhi hahoodzodéé' níyáá lá. Sodizin bá hooghan doo la' si'áagóo yaa ákonizíi'



CHAPTER EIGHT

Missionaries Come To Rough Rock

One day a missionary came to Rough Rock. The missionary was from a Christian church. He came from Colorado. He saw there was no Christian church at Rough Rock.

Diyin bizaad yaa halne'é diné sodizan bá hooghan daats'í la' nihá nidoot'áál danohsin yidiniid.

"Sodizin bá hooghan éí yéego nihiká'adoolwol," diiniid. "Naaldlooshii da tó bá biká ada'diilgoh. Atiin da yá'át'éehgo ádahodoolniil. Sodizin bá hooghan dóó ólta' la' ádoolniil."

Diné naaltsoos bizhi' yikáá' ádayiilaa diyin bizaad yaa halne'é la' Tséch'ízhí doonéel doo sodizin bá hooghan la' nidoot'áál daaniigo.

Áadóo diyin bizaad yaa halne'é yé Tséyaatóhí Haahoodzogóó hane' anáyí'á "Tséch'ízhí hoolyéedi diné sodizin bá hooghan la' deinizin lá, niigo áadi hane' néini'á

Nít'éé' áádéé' diyin bizaad yaa halne'é la' Tséch'ízhí' deis'a'. Díí hastiin éí **Vern Ellis** wolyéé lá. Hastói aldó' t'áá áádéé' la' yil yikai. Naalyéhé bá hooghan t'áá áyidígi sodizin bá hooghan dóó ólta' ádayiilaa. Díí bi'éé' ádaalts'isi bisodizan bá hooghan.

Reverend Ellis be'esdzáá hólóp (**Lois**) dóó ashdlá' ba'átchíní. Eí aldó' Tséch'ízhídi yikai.

Ellis ba'átchíní yil níbaal nideiz'á sodizin bá hooghan si'áni t'áá áyidígi. Wóne' siléi altso níbaal yiyi' góne' yah adayiizhjaa'. Bighan ádeilééh bíná níbaal biyi' góne' daḡighan nít'éé'.

The missionary asked the people if they wanted a church at Rough Rock.

"The church can help you," he said. "We can build a well for livestock. We will make the roads better. We will have a church and a new school."

The people signed a paper saying they wanted the missionary to live at Rough Rock and build a church here.

The missionary went back to his church in Colorado. "The people need a mission at Rough Rock," he told the people in the church.

The church sent another missionary to Rough Rock. This man was **Vern Ellis**. He came with other men from his church. They built a church near the trading post and day school. This was the **Friends Mission**.

Reverend Ellis had a wife, **Lois**, and five children. They came to Rough Rock too.

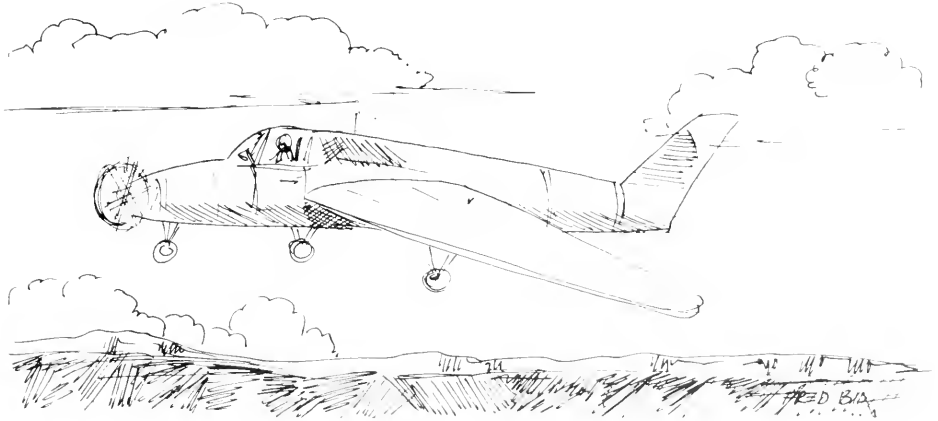
The Ellis family put a tent near the church. They unloaded all their furniture into the tent. They lived in the tent while they built their house.

Kwe'é nahalzhiishgo aldó' tahoniigááh diné bitah nít'íí' Diné t'óó ahayóí tahoniigááh nitsaaígíí dabííghá.

Tséch'ízhígi éí Bilagáana azee' íl'íní ádin nít'ée' íidáá'. Azee' aa'al'íigo bil haz'ánígíí nidi ádin nít'ée'. Lók'ahniteeldi t'éiyá t'áa áyidígi azee'al'íi nít'ée'. Diné k'asdáá' t'áa altso bichidí ádaadin nít'ée'. Lahda diné t'óó báhádzoo bitah dahoneezgaigo Tséhootsooidi azee' ál'íigo líj' éí doodago tsinaabaaas yee dadookahígíí doo yídaaghah da leh.

Diyin bizaad yaa dahalne'é éí bichidí dóó bichidí naat'a'í hólqó nít'ée'. **Chidí naat'a'í éí bighan** yá ádayiilaa. T'áa ákwii chidí bitoo' bá í'íi'áago ádaayiilaa.

Diné bitah nidahoniigahgo diyin bizaad yaa halne'é azee' ál'íi bit alnáada'ált'ah leh. Lahda chidí bee kintahgóó alnáadabi'digééh nít'ée'.



During this time, there was much sickness among the Navajos. Many people died of the flu and other diseases.

There were no Anglo doctors at Rough Rock. There was no clinic. The nearest hospital was in Ganado. Sometimes people were too sick to go by horse and wagon all the way to Ganado.

The missionaries had a truck and an airplane. They built a place to keep the airplane. This was called a **hangar**. They put a gasoline pump there.

When people were sick, the missionaries flew them to the hospital. Sometimes they drove the people to town in their truck.

Lah t'óó báhádzoo yidzaaz. Diné Dził Yíjiin bighąą'di kéédahat'ínígíí doo áádęę' adadaokááh áhoodzaa da. T'óó ahayóí diné bitah dahoniigai. Ch'iyáán aldó' bídin dahóóyéé'. Diyin bizaad yaa halne'é baa hodoot'ihígíí nídí doo biighah da siljį'. Ch'iyáán t'áadoo chóot'eehídęę' da hazlįj'.

Diné Tséch'izhídóó la' Ellis yíl ahíikaigo yich'į' hadaasdzíí'. "Dził Yíjiin Bighąą'dęę' hast'edahodílníí'," dadíniid. "Ako diné nídahonit'a nídahadleeh nídí áádęę' t'áá nidaakar dooleet."

Diyin bizaad yaa halne'é lá diiniid. Hastóí yíl nidaashnish. Chidí naa'na'í chíyoost'e'.

Bí dóo hastóí chidí naa'na'í yee atiin hast'edahoolaa. Atiin t'áá hóteelgo ádahoolaa.

Deesk'aaz dóo ních'íilgo nidaashnish. Atiin hast'ehalnéehego t'áá íiyisíí bina'azhnish. Nídí diné ahi ká'anájahgo doo nildzilgóó t'áadoo hodina'í altso nida'azhnish

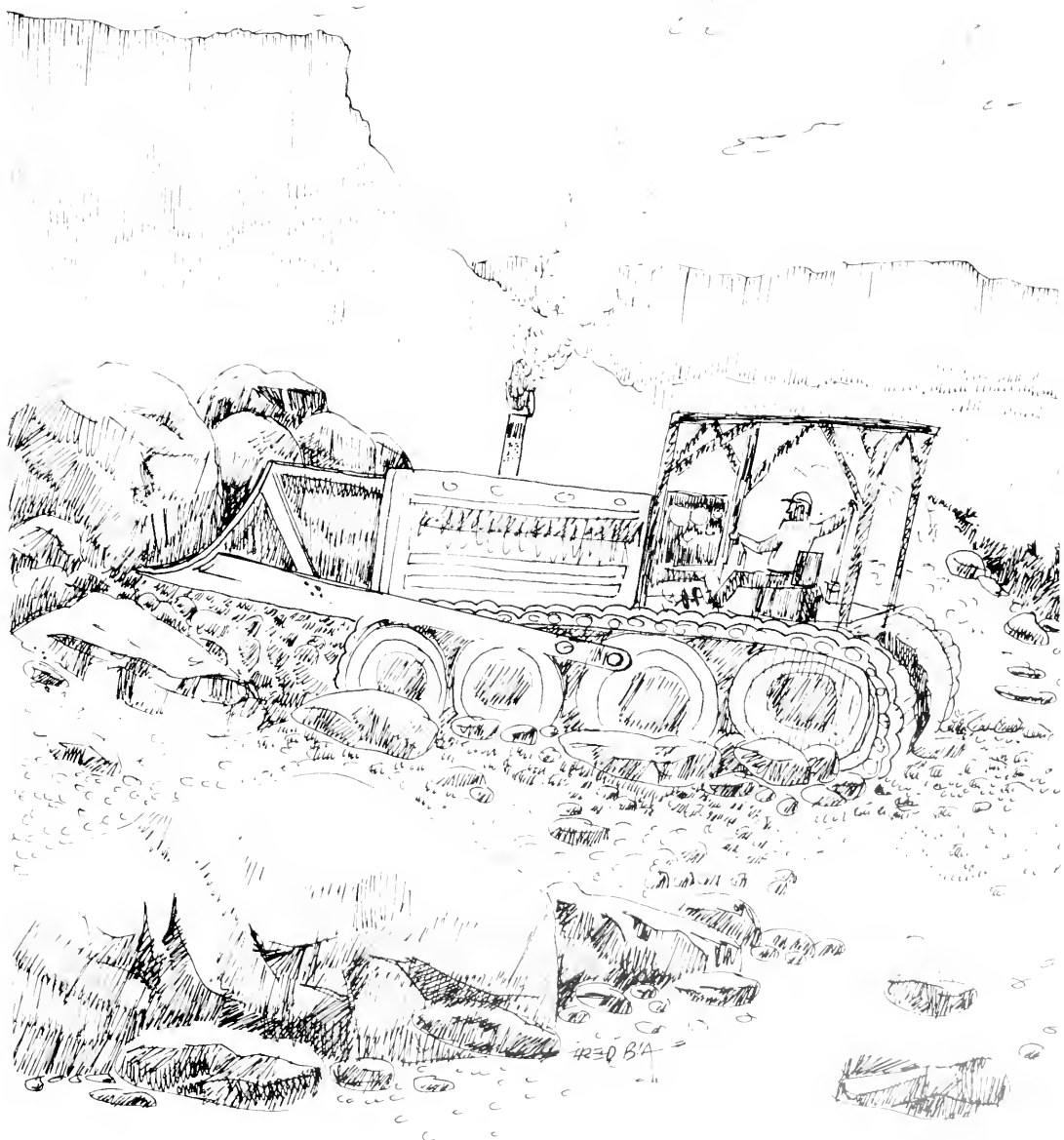
One year, there was a very bad snowstorm. The people on top of Black Mesa could not get down. Many people were sick. They needed food. they could not get to the missionary. They had no way to get food.

Some people from Rough Rock talked to Reverend Ellis. "We need to make the road to Black Mesa better," they said. "Then people can travel from the mesa even if the weather is bad."

The missionary agreed. He worked with the men. He got a bulldozer.

The missionary and the men used the bulldozer to grade the road. They made the road wider.

It was cold and snowy. Grading the road was hard work. But the people worked together. Soon the job was done.



Diyin bizaad yaa dahalne'é Tséché'ízhigi ólta' ádahoolaa. Áłchíní tseébií'í' dayólta'ígíí da'ólta'go bá áhoolyaa.

Áko Tséché'ízhigi naaki ólta' nít'ée'. Diné ba'álchíní jí'ólta'jí da'ólta' nít'ée'. Áłchíní t'áá danineezígíí éí oodlání bá da'ólta'jí da'ólta' nít'ée'.

Tseébií'ígíí altso nidayiiltáahgo éí t'áá háágóó da Wááshindoon beda'ólta'góó ádahakááh nít'ée'.

The missionaries built a school at Rough Rock. The school was for grades 3 through 8.

Then there were two schools at Rough Rock. People sent their little children to the day school. The older children went to school at the mission.

After they got to the eighth grade, the children had to go away to boarding school.



SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. Diyin bizaad yaa halne'é,
oodláńí
2. oodláńí, Diyin Bizaad
yoodláńii
3. Sodizin bá hooghan
4. Tséyaatóhí hahoodzojį
5. Bí'ée' ádaalts'ísí bíł haz'áąjį
6. wóné siléí
7. tahoniigááh or naalniih
8. azee' ąąh ál'į bíł haz'áąjį
9. azee' ál'įjį
10. Lók'ahniteel
11. chidí naat'a'í
12. chidí naat'a'í bighan
13. chidí bitoo'
14. chidí naa'na'í

Bilagáanajį (English):

1. missionary
 2. Christian
 3. church
 4. Colorado
 5. Friends Mission
 6. furniture
 7. disease
 8. clinic
 9. hospital
 10. Ganado
 11. airplane
 12. hangar
 13. gasoline
 14. bulldozer
 15. Reverend Vern Ellis
 16. Lois Ellis
-

NÁHÁST'ÉÍ GÓNE' DAH SHIJAA'ÍGÍÍ

Ólta' Ániidígíí Ánááhoolyaa

K'ad éí Tséché'ízhígi naakigo ólta'. Nídi áłchíní t'óó ahayóí t'ahdu doo da'ólta' da. Áłchíní t'áá danineezígíí éí danízaadi da'ólta'góó anáádahakáahgo áadi da'ólta' nít'ée', Ch'íníłí ádahoot'éégóó da da'ólta' leh nít'ée'.

Diné nizaadi ba'álchíní da'ólta'go doo bil yá'adaat'éeh da. Diné Tségháhoodzániidi dóó Wááshindoondi naat'áanii danilínígíí yíl ahiłnidahasne'. Nít'ée' naat'áanii ádadíiniid, "Tséché'ízhígi ólta' álnéehgo t'áábiighah. T'áá ákwii ólta'í danijahgo ádoolniil. Wááshindoondéé' dóó Tségháhoodzánidéé' éí bik'í adéest'íí' dooleet."



CHAPTER NINE

A Demonstration School

Now people had two small schools at Rough Rock. Still, many children did not go to school. Older children had to go to school at Chinle and off the reservation.

The people did not like to send their children so far away. They talked to leaders from Window Rock and Washington. These leaders said, "We can build a school at Rough Rock. It will be a boarding school. It will be run by the government in Washington and Window Rock."

Áádóó t'áadoo hodina'í olta' ályaa. Nitsaago olta' ályaa. Díí olta' k'ad kqo sinilígíí éí át'é.

Nídi diné la' Tséché'ízhígíí olta' álnééhígíí **Binahjí Ééhodoozjil** biníyé adoolniil dadíniid. Lók'ajigaidi la' ákót'éego olta'. Olta' Binahjí, Eéhoozjihígíí wolyéego beewójií nít'éé'. Lahgóó da'ólta'góó t'áadoo le'é bee ádaadinígíí éí akwii dahólóppo biníinaa. Diné bizaad bee ak'e'elchí dóó wólta' yee nida'nitin. K'é nidaazt'i'ígíí aldó' yee nida'nitin.

Olta' binanit'a'í tsiniheeshjii' bee wójihígíí aldó' t'áá Diné danilí. Díí olta' yá dahó'aah. Lahgóó da'ólta'góó éí doo ákót'éego áda'al'jii da. lahgóó da'ólta'góó éí Diné bizaad bee ak'e'elchí dóó wólta' dóó Dinéjí í'ool'jii bina'niltinígíí doo yee nida'nitin da. Lahgóó da'ólta'góó aldó' Diné t'áá bi olta' dayiyééfyeedígíí doo yá nahas'áa da.

Soon, a new school was built. It was a big school. This is the elementary school we have today.

But some people wanted Rough Rock to be a **demonstration school**. There was a demonstration school at Lukachukai. It was called a demonstration school because it had things that other schools did not. It taught Navajo language. It taught about Navajo clans.

It had a Navajo school board. The school board members were the school's leaders. No other schools had Navajos on the school board. No other schools taught Navajo language and culture. Other schools did not allow Navajos to run the school.

Diné la' Lók'ajígaidéé' niheeskai. Tsech'izhigi álah aleehego akwi niheeskai.

Hastiin la' Bilagáana niljigo **Bob Roessel** wolyé. Ei áni 'Loka'ajigaidi ólta'í k'é nidaazt'i'ígíí bee nidaniitin. Dinéji í'ool'ijígíí nihit danilí dabiduníigo nidaniitin. T'áadoo niha'álchíní nizaadgóó óltá' yiniiyé ahekáhigo yá'át'ééh. Dinéji dóó Bilagáanaaji nanitingo yá'át'ééh."

Díí diné taa'di yiniiyé álahnásdlijí'. Tséch'íchigi ólta'igíí altso ályaa. Nidí t'ahdoo ʔa'álnéeh da. Wónáásdóó k'adéé álchíní yah anájeeji' ahoolzhízh.

Diné la' Tséch'izhídóó nidaakaiígíí ádakliiniid, "Ólta, Binahji Eéhoozíh bee wójíhígíí bídadíniitah."



Some people came from Lukachukai. They came to a chapter meeting at Rough Rock. One man was an Anglo named **Bob Roessel**. He said, "At Lukachukai, we help Navajo students learn their clans. We teach them to respect their culture. It is better not to send children away. It is better to teach the Navajo way *and* the Anglo way."

The people had three meetings about this. The school at Rough Rock was finished. But it had not been opened yet. It was almost time to open the school.

Some people from Rough Rock spoke. "We want to try a demonstration school here," they said.

Other people stood up in favor of this. "The new school building will be a demonstration school," they agreed.

Áádóó ólta' binanit'a'í tsiniheeshjii' bee wójihigii náhaasdláá'. Ts'ídá áłtsé náhaasdlá'ígii éi **Teddy McCurtain, John Dick, Yazzie Begay, Ashjiihí Tsosie, Benjamin Woody**, dóó **Ada Agnes Singer**.

Díi hastáá dóó bi'aan hastáágóó yihah yéedáá'.

Naat'aanii tsiniheeshjii' bee wójihii éi ólta' yá dahó'aahgo ch'ihoolzhuzh. T'áá bí ólta' yilwoligii yidahó'aahgo. Bá'ólta'í dóó ólta' yá dah sídáhigii dóó diné ólta'gi deyiłniish dooligii nídayiłláahgo.

K'asdáá' t'áá altso Tséch'izhídoó nidaakaiigii ákwi dadeeshnish. Éi baągo Tséch'izhigi **diné bił hahoodzodóó be'ólta'** woosye'.

Then the people elected their first school board. The first board members were **Teddy McCurtain, John Dick, Yazzie Begay, Ashjiihí Tsosie, Benjamin Woody** and **Ada Agnes Singer**.

This was in 1966.

The school board was in charge of the school. They decided how the school should run. They hired teachers, principals, and other people to work at the school.

Most of these people came from the community. For that reason, Rough Rock was called a **community school**.

Ólta' bitsiniheeshjii' Tséché'ízhígi diné áda'al'ínígíí adahwiis'áágóó diné bił béédahodoozijił dadíiniid. Tségháhoodzánígóó tádookai. Wááshindoongóó aldó' tádookai. Áádóó Hoozdogóó dóó Bídáá' Ha'azt'i' dóó adahwiis'áá'góó bitsi' yishtlizhii kéédahat'íí'góó yitah tádookai.

Diné Tséché'ízhígi ólta'ígíí yee yil nidahalne'go yitah tádookai.

T'áadoo hodina'í t'óó ahayóí diné dayiinii'. Adahwiis'áádé'é' ólta' deiníł'í biniyé nihekááh siljii'.

La' diné Tséché'ízhígi ólta'ígíí t'áá íiyisii bił yá'adaat'ééh. La' t'áá ákóp nidahaaznáá dóó bá'ada'íiniilta'.

The school board wanted other people to know what they were doing at Rough Rock. They traveled to Window Rock. They went to Washington D.C. They went to Phoenix, the Grand Canyon, and other places. They visited other tribes.

The school board told the people in these places about the new school at Rough Rock.

Soon, many people heard about the school. People came from faraway to see the school.

Some people liked what Rough Rock was doing. They decided to stay here and teach.

Ólta' éí nahonitł'ago baa honít'i nít'ée'. T'áá leeshtahgóó Dá'ák'ehalánídęé' Tséch'ízhíj' atiin nít'ée'.

K'asdąą' t'áálá'í ahée'élki'go ında Dá'ák'ehalánídi jįghááh.

Nahaltįjįhgo éí doodago yįdzasgo éí atiin t'óó báhądzoo hashtł'ish náhądleeh nít'ée'. Chidí bikéejį' adeez'áhí t'óó hashtł'ish yį' adahıdeezį leh. Łahda diné Tséch'ízhígi nínądadinikah nít'ée'.

Ólta' bitsiniheeshjį' dóó táá' naaznılı ádadıınıid, "Atiin hashdléezhgo danııdzin Tséch'ízhí dóó Dá'ák'ehalání bita'gi." Tségháhoodzánídi dóó Wáashıdoondi naat'áanii danılínígı yıl dahoolne'. Nidi naat'áanii ádaanı' "Béeso hashdléezhgo álnéełgi bee bini'doonishígıı ádin."

Nidi ólta' bitsiniheeshjį' t'áadoo bik'ehodeesdlįjį' da. Atiin hashdléezhgo nihá ádahotéeł daanıgo yee nidaastee'.

It was very hard to get to the school. There was only a dirt road between Rough Rock and Many Farms. It took almost an hour to drive to Many Farms on the dirt road.

When it rained or snowed, the road turned to sticky mud. Pickups got stuck in the mud. Sometimes people could not leave Rough Rock.

The school board and chapter people said, "We should have a paved road between Rough Rock and Many Farms." They talked to leaders in Window Rock and Washington. But the leaders told them, "There is no money for a paved road."

But the school board did not give up. They kept asking for a paved road.



Ts'ídá hojoo bá'ígo índa Tségháhoodzánídégé' béesh bąąh dah si'ání béeso la' bi'aan díneezdee'ígíí atiin hodoodlish biniíye bá ch'ídeideez'ą. T'áá áko atiin yinidadoolnishígíí niníná. Eí Tséch'ízhí dóo Dá'ák'ehalání bita'gi atiin dahazhdléézh.

Aádóo diné t'áadoo hodina'í Dá'ák'ehaláníjį' bilch'éeda'alwo' silįį', t'áá ashdlá'áadah eí doodago naadiin dah alzhini bee nida'adleehego. Diné Tséch'ízhígi dídeesh'įįt danízinígíí aldó' t'áadoo nidabiníłt'aaí nidaakah silįį'. Adahwiis'áádégé' t'óó ahayóí diné Tséch'ízhígi hada'asííd biniíye ninááhaaskai. Hada'asídí dinéji í'ool'įįłígíí yaa ákodaniizįį'. Diné eí hada'asídí dóo be'iina'ígíí yaa ákodaniizįį'.

Finally, the government had enough money to pave the road. A road crew came. They built a road between Rough Rock and Many Farms.

After this, people drove to Many Farms in only 15 or 20 minutes. Other people were able to visit Rough Rock more easily.

Many more people came to Rough Rock from faraway places. The visitors learned about the Navajo way of life. The Navajos learned about these visitors and their way of life.



SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. binahjį' ééhoozįh
2. olta' bitsiniheeshjį'
3. Lók'ajįgai
4. táá áko hwiinidzin
5. baa hast'e' nitsíhoníkéez
6. ólta' yá dah sidáhi
7. Diné bił hahoodzodóó be'ólta'
8. Hoozdo
9. Bidáá' Ha'azt'i'
10. atiin yinidaalnishí

Bilagáanajį (English):

1. demonstration
 2. school board
 3. Lukachukai
 4. favor
 5. decide
 6. principal
 7. community school
 8. Phoenix
 9. Grand Canyon
 10. road crew
 11. Bob Roessel
 12. Teddy McCurtain
 13. John Dick
 14. Yazzie Begay
 15. Áshjįhí Tsosie
 16. Benjamin Woody
 17. Ada Agnes Singer
-

NEEZNÁÁ GÓNE' DAH SHIJAA'ÍGÍÍ

Alk'idáá Ádahoodzaa Yéé Baa Ádahoniidzjí'

Alk'idáá' dahane'ée t'óó áhoyóí baa ádahoniidzjí'. Dii lá ha'át'ii yee
nihil halne'?



CHAPTER TEN

Learning About Our Past

We have learned many stories about the past. What do the stories tell us?

Nihil hahoodzodóó lá haahoot'éeé nit'éeé' t'ahdoo na'iitniihi nihitahji' inéédaá'. T'áá háadi da naalyéhé bá hooghan áhoolaago shá' éi haayit'éego lahgo at'éego nihil haz'áa dooleel nit'éeé'. Tsinaajinii Biljii' Likizhii Yéé dóó Biwógizhii Yéé t'áadoo na'iitniihi yit' ahiil nidahasne'góó shá' éi haahoodzaa nit'éeé' danohsin?

Na'iitniihi shaj' haayit'éego nihil hahoodzodóó lahgo at'éego nihil haz'áago áyílaa? Haash yit'éego Diné yiká'eelwod? Haash yit'éego éi Diné na'iitniihi yiká'íijéé'?

Haash yit'éego éi diyin bizaad yee nida'nitini nihil hahoodzodóó lahgo at'éego áhoola? Haash yit'éego éi Diné yiká'íijéé'. Haash yit'éego éi Dine diyin bizaad yee nida'nitini yiká'íijéé'.

What was our community like before the first trader? Would our community be different if he built his store somewhere else? What would have happened if Tsinajinnie With A Painted Horse and Biwógizhii did not talk to the trader?

How did the trader change our community? How did he help the Navajos? How did the Navajos help the trader?

How have the missionaries changed our community? How have they helped the people here? How have the Navajos helped them?

K'ad nabik'itsídaalkeesgo nihil hahoodzodóó olta^o adingo shá'
haahoot'éeé nít'éeé' danohsin. Háadi shá' da'íínólta' dooleet nít'éeé'?

Make a guess about what our community would be like if there were no schools. Where might you go to school?

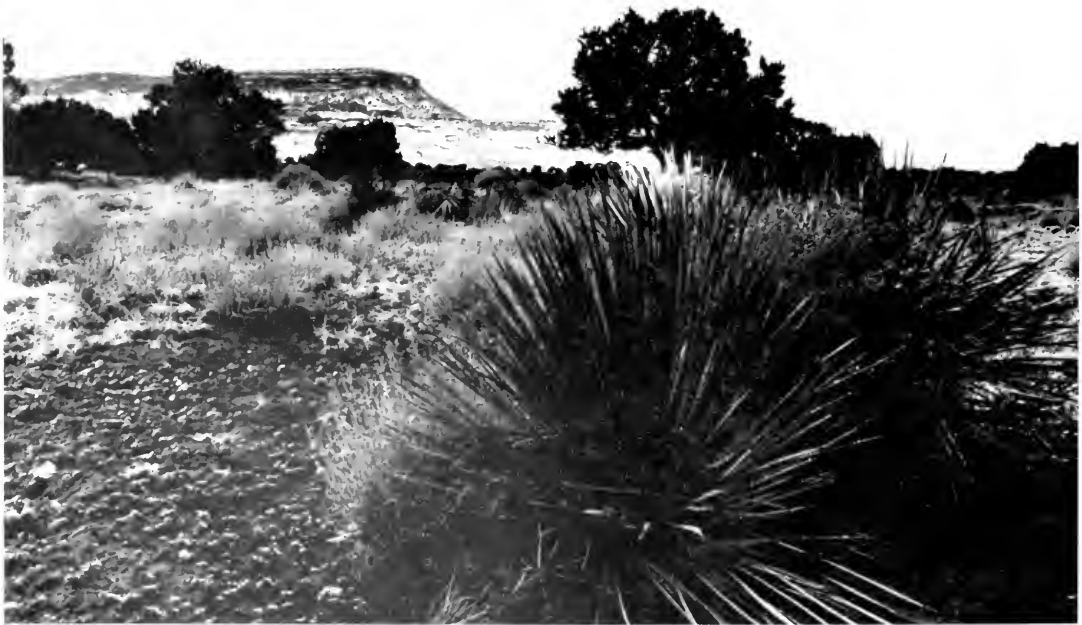


Alk'idáá' dahane'ée binahjį' haashjį' yit'éego alk'idáá' diné kéyah chidayool'įigo kéedahat'ínee nihit béedahoozin Díish díįjįdi haayit'éego lahgo át'é? Díi dahane'ígíi shą' haayit'éego náasdi kéyah choo'įi dooleet níigo nihit halne'?

Díi hane' yee nihit halne'ígíi éi haashjį' yit'éego diné ahítká'anájahgo t'áadoo le'é lá deit'įi nít'ée'. Aádóo haashjį' yit'éego kéedahat'įi nít'ée', dóo haashjį' yit'éego diné náánálahdépé' deiikáahii yit' alhihidiikááh nít'ée'.

The stories from the past tell us how people used the land. How is this different than today? What do these stories tell us about using land in the future?

The stories tell us how people worked together to make new things. They tell us how people lived together, and met new people.



Nihahastóí dóó nihizáanii ádaaniigo éí díí hane' derisinółts'áá'. háálá nihik'ádoowlwołgo át'é. Díí hane' yaa halne'ígíí aldó' haashíí yit'éego diné bich'í' anídahazt'ígóó hast'éideidle' nit'ée'. Díí nihit' bée'hózingo éí náasdi ha'át'íishíí bee nihich'í' anáhoot'ígíí t'áadoo nihá nanit'aaí hasht'éideilne' dooleet'.

Our elders say we should listen to these stories, because they help us. Stories tell us how people solved problems in the past. By knowing this, we will know better how to solve problems in the future.

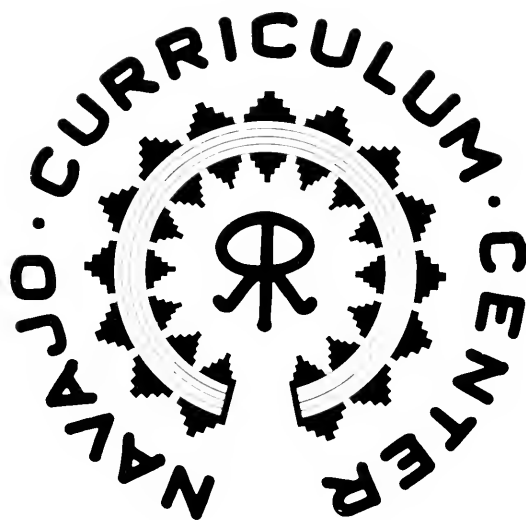
SAAD BÍHWIIDOO'ÁLÍGÍÍ (Vocabulary)

Dinéjį (Navajo):

1. bée'deetįįh
2. hasht'enálnééh, hast'eelnééh
3. anáhóót'į

Bilagáanajį (English):

1. guess
 2. solve
 3. problems
 4. together
 5. future
-





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